

THE BAHÁ'Í CENTENARY

1844-1944

A RECORD OF AMERICA'S RESPONSE
TO BAHÁ'U'LLÁH'S CALL TO THE REALIZATION
OF THE ONENESS OF MANKIND

TO COMMEMORATE
THE ONE HUNDREDTH ANNIVERSARY OF THE
BIRTH OF THE BAHÁ'Í FAITH

Compiled by
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FOREWORD

THE Declaration of His mission made by 'Alí-Muhammad, the Báb, on May 23, 1844 in the city of Shiráz, Persia, inaugurated the era of spiritual knowledge and world civilization. In Him the Persons of the Prophets, the Manifestations of God who had guided the races and peoples along the paths of their destiny and renewed the Promise of God to every darkened and soulless age, united in one transcendent mystery of Being, and their Voices, the trumpet calls of history, became at last one Voice, their messages one Message, their purpose one Purpose.

In this creation of oneness where the world had always before realized only difference and diversity, divine Providence employed the Báb as its instrument to establish the spiritual condition from which should emanate the evolution of human nature and the development of human society revealing the heavenly kingdom brought to and predominating over the substances and inertias of the human world. Inevitably His physical being was slain, His followers martyred, His purpose resisted, His divine commission denied, for in that implacable rage of the spiritually dead has the life of the spirit ever been rekindled and released.

His Declaration brought all the calendars to an end. A new cycle began, and therefore to the Bahá'is of East and West the date of May 23, 1844 possesses infinite significance, for it is the first date and event affecting the entire world and all mankind as one unit and one whole.

Now in this year of 1944 the Bahá'is reverently celebrate this Anniversary, this Festival of the inauguration of the oneness of humanity, the year 100 to those who have become conscious of the spiritual miracle which God wrought a century ago. There is one reverence, one gratitude, one adoration and one sacrifice filling with the same spirit every community of Bahá'is now existing in sixty or more countries. Though they are outwardly and physically separated by wars, revolutions, differences of language and all the divisive forces of the historic past, the Bahá'is exemplify the conscious and passionate inwardness of union transcending race, class, nation and creed.

This spiritual oneness is the true celebration of the Centenary, for it is the direct and unique result of the inspiration which the Báb's message breathed into our modern world. Nothing else can claim to have been the source and cause of the recognition of the oneness of God which has been the pivot around which all things revolve in this age. But the Bahá'is of all lands have each their particular contribution to make to the public observance of the supreme event. Each community has had its particular history to unfold and its special achievements to record.

The Bahá'is of North America have compiled this work in order to afford to others some glimpse of how one continent responded to the call of God. It is a Memorial which all have combined to build during fifty years of continuous Bahá'í activity: those who sacrificed for the construction of the noble House of Worship in the very heart of the

country, those who traveled overseas to carry the Message to other lands, those who entered into the founding of the Bahá'í communities in hundreds of cities, towns and villages here at home, those who assisted in the development of the administrative order, those who taught, lectured, wrote and in their lives reflected the light of faith, those who upraised the schools and other institutions which have become such powerful organs of service—men and women representing whites and colored, Christian and Jew, artisan and scientist, artist and business man, nucleus of the pattern traced by love and truth upon the luminous surfaces of human hearts

These are they who have found the path and entered the portals of security and peace. What they have accomplished seems infinitely little in comparison to the surging ocean of spiritual power vouchsafed to all who accept His message today, but they have been as those settlers in new lands who have broken the soil, raised their homes and fabricated tools and utensils as first step toward a higher order of human relations whose proof for generations is a faith and a hope and not a visible civilization. What the blessed century has accomplished has been the laying of a firm foundation. Others will come with greater power, skill and resources to construct the temple of unity and peace in which the spirit of men will dwell.

National Spiritual Assembly of the Bahá'ís
of the United States and Canada

536 Sheridan Road, Wilmette, Illinois
January 11, 1944

INTRODUCTION

THE BAHÁ'Í FAITH

Principles and Teachings of a World Religion

MAY 23, 1944 will signalize the ending of the first century of the Bahá'í Era. That date marks an event of transcendent importance in the evolution of religion and civilization.

From the dawn of the new era one hundred years ago, religion, reborn and revitalized, has been a spirit encompassing all mankind. It has penetrated into every department of human activity, creating influences capable of destroying old, outworn ideas and their instruments and of disciplining and training the masses of human beings for unified association in an ordered and peaceful world. The rise of science, the spread of invention, the revolution in industry, the movement of peoples, the clash of nations and the implacable struggle of social philosophies, alike disclose the motivation of one spiritual impulse and energy which, laying hold on humanity, has been shaping its life in conformity with the possibilities of a new, a greater age.

Denied, even resisted by the prevalent attitude of materialism, this force of transmutation has, while the century closes, manifested its irresistible power by gathering up the peoples of East and West and plunging them into the crucible of a common agony and trial.

Such an outcome can no longer be attributed to controllable human wills, acts and social trends. The groups and organizations, great and small, which so long have maintained the principle of independence and self-sufficiency, even nations and empires, find themselves confronted by menacing conditions both within and without. The universal upheaval is unprecedented. Its implications can not be grasped except by recognition of this spirit from God and the working of His divine intention. Sovereignty has been transferred from nations to world

and from races to mankind. The direction of events has been seized from human will and exercised through its own channels and instruments by the will of God.

Therefore the sects and creeds, reflecting the religious experience of an era that has departed, attached to and dependent on the principle of social isolation and self-sufficiency, have been deprived of divine guidance. Hence too the political and economic policies representing the material activity of that same disavowed principle have become ineffective and impotent except in their capacity to undermine the order on which they themselves depend.

Destiny has moved outside and beyond the ancient law of struggle and conflict to be the guardian of a new Dispensation of justice and order. The Bahá'í Faith, fulfilling the hope and vindicating the truth of former Revelations, is the conscious expression of the new, world-unifying spirit in its source, its purpose and its power to regenerate the life of mankind.

THE SOURCE OF FAITH

The source of religion is sacred and inviolate. Every Faith has come into this world from a higher realm. Every Revelation has conveyed light from the Sun of truth to the darkness of human hearts and minds. In each Dispensation the life of the soul has been rekindled, releasing capacity for moral conduct, ethical truth and social cooperation. The life and teaching of the Founder of a religion is the essence and reality of that Dispensation, not the catalogue of dogmas and creeds which afterward registers the progress of disputation among His followers and enthrones the arbitrary authority of a few official religionists over the people.

Bahá'u'lláh has given the world today a fuller measure of spiritual truth, befitting the mature development of humanity and the larger responsibility laid upon men called to establish a world civilization imbued with the spirit of divine law

"The door of the knowledge of the Ancient Being," He declares, "hath ever been and will continue for ever to be, closed in the face of men. No man's understanding shall ever gain access unto His holy court. As a token of His mercy, however, and as a proof of His loving-kindness, He hath manifested unto men the Day Stars of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self. Whoso recognizeth them hath recognized God. Whoso hearkeneth to their call, hath hearkened to the Voice of God, and whoso testifieth to the truth of their Revelation, hath testified to the truth of God Himself. Whoso turneth away from them, hath turned away from God, and whoso disbelieveth in them, hath disbelieved in God. Every one of them is the Way of God that connecteth this world with the realms above, and the Standard of His Truth unto every one in the kingdoms of earth and heaven. They are the Manifestations of God amidst men, the evidences of His Truth, and the signs of His glory."

In these words the touchstone of religious truth and sincerity, the mainspring of faith, has been set up by which the attitude of the individual and the worth of the religious group are being tested in this age as they were divinely tested by the words of Jesus in His Dispensation or by the commands of Moses, in that Dispensation which Christ brought to an end.

The Founders of revealed religion, Abraham, Moses, Jesus, Muhammad, the Báb and Bahá'u'lláh, "are all but one person, one soul, one spirit, one being, one revelation," and Bahá'u'lláh warns the people "lest ye be tempted to make any distinction between any of the Manifestations of His Cause, or to discriminate against the signs that have accompanied and proclaimed their Revelation. Whoso maketh the slightest possible difference between their persons, their

words, their messages, their acts and manners, hath indeed disbelieved in God, hath repudiated His signs, and betrayed the Cause of His Messengers."

Thus we may realize today that the successive Faiths have been different stages along the same path of revealed truth. Their relationship is that of one religion in continuity, each later Faith fulfilling all those that preceded it and preparing the way for the future Faith to appear in its destined time. To conceive of many religions and different faiths existing simultaneously, their mutual tolerance sharing only their separateness of inner purpose, is to identify men's repeated denials of God with obedience to God and their imitations of His merciful Revelations with divine truth itself. It is when this identification has become complete, and the name of religion connotes some divisive sect, some militant creed or some impotent affirmation of already accepted general ideals, that the Manifestation of God returns to earth with power to destroy error and establish teachings for a new cycle.

The oneness of revealed religion emerges also when we consider the connection between each Faith and its corresponding civilization and culture. In its primitive purity, religion comes as a creative spirit inspiring human beings to establish a community for the expression of their union in devotion to newly revealed laws. They feel that their faith opens for them a greater possibility of ordered life than man has ever before achieved. Out of this common experience a great civilization arises, runs its course of development, and decays with the lapse of the motivating sacrifice and loyalty. Once the process of dissolution has set in, the civilization can never regain its unity of purpose or restore the vital life of its faith. The disintegration of a civilization reveals a prevalent sickness of soul, for the cycle of religion coincides with the cycle of the civilization it came to found. Until the spirit is renewed by the divine will, the world has no power to heal its own disease. Attempts to reestablish the old order, or found a new society, by revivals, adaptations and experiments, are vain. Effort to seize the new spirit and render it servant to the mainte-

nance of old ideas, old standards, old forms and old authorities is fruitless. The continued existence of mankind depends upon the return of the Holy Spirit, and thus dependence is the basis of true faith.

THE DIVINE PURPOSE

The second illuminating truth conveyed by Bahá'u'lláh is that revealed religion is not only continuous but progressive. The race of man, under the manifest law of the universe, grows and develops. Humanity passes through stages of development and encounters greater opportunity and responsibility as the stage of childhood recedes. Human capacity emerges and new faculties and talents unfold. This organic process, the divine purpose for mankind, moves forward by successive and enlarging spiritual impulses. At each stage, the soul and mind of the race receives a new influx of inspiration, human consciousness deepens, and when the direction and possibility of the new cycle has become established in the realm of faith, men express their enlarged capacity by forming a greater civilization.

"The All-Knowing Physician," in Bahá'u'lláh's statement, "hath His finger on the pulse of mankind. He perceiveth the disease, and prescribeth, in His unerring wisdom, the remedy. Every age hath its own problem, and every soul its particular aspiration. The remedy the world needeth in its present-day afflictions can never be the same as that which a subsequent age may require. Be anxiously concerned with the needs of the age ye live in, and center your deliberations on its exigencies and requirements."

In his capacity of interpreter of Bahá'u'lláh's Writings, Shoghi Effendi, first Guardian of the Bahá'í Faith, has definitely traced the operation of this principle from stage to stage.

"Just as the organic evolution of mankind has been slow and gradual and involved successively the unification of the family, the tribe, the city-state, and the nation, so has the light vouchsafed by the Revelation of God, at various stages in the evolution of religion, and reflected in the successive Dispensations of the past, been slow and

progressive. Indeed, the measure of Divine Revelation, in every age, has been adapted to, and commensurate with, the degree of social progress achieved in that age by a constantly-evolving humanity. . . . The Revelation associated with the Faith of Jesus Christ focussed attention primarily on the redemption of the individual and the molding of his conduct, and stressed, as its central theme, the necessity of inculcating a high standard of morality and discipline into man, as the fundamental unit in human society. Nowhere in the Gospels do we find any reference to the unity of nations or the unification of mankind as a whole. . . . The Faith of Islam, the succeeding link in the chain of Divine Revelation, introduced, . . . the conception of the nation as a unit and a vital stage in the organization of human society, and embodied it in its teaching."

With the creation of independent nations, replacing the tribal units of earlier faiths, the cycle of world order was Providentially prepared. The divine purpose has manifested itself anew, the law of the oneness of mankind has been revealed, and the spiritual impulse by which the race can achieve world unification has been communicated through the agency of a new World Faith.

"No sooner had He revealed Himself," Bahá'u'lláh wrote concerning the appearance of the Báb in 1844, "than the foundations of the kindreds of the earth shook and trembled, and the learned swooned away, and the wise were bewildered, except such as have, through the power of Thy might, drawn nigh unto Thee. . . ." "Through that Word," He wrote concerning His own appearance, "the realities of all created things were shaken, were divided, separated, scattered, combined and reunited, disclosing, in both the contingent world and the heavenly kingdom, entities of a new creation, and revealing, in the unseen realms, the signs and tokens of Thy unity and oneness. Through that Call Thou didst announce unto all Thy servants the advent of Thy most great Revelation and the appearance of Thy most perfect Cause."

'Abdu'l-Bahá, the Center of Bahá'u'lláh's Covenant, who promulgated His Faith through the East and West, exemplified the

perfect type of human character, intelligence and soul expressive of the laws and principles of this World Era "Humanity has emerged," He said, "from its former state of limitation and preliminary training. Man must now become imbued with new virtues and powers, new moral standards, new capacities. New bounties, perfect bestowals, are awaiting and already descending upon him. The gifts and blessings of the period of youth, although timely and sufficient during the adolescence of mankind, are now incapable of meeting the requirements of its maturity. All nations and kindreds . . . will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have one common faith, will be blended into one race, and will become a single people. All will dwell in one common fatherland, which is the planet itself."

LAWS, PRINCIPLES, TEACHINGS

Religion is the depository of spiritual truth. Its laws and principles revealed by the Manifestations of God constitute the reality of man's relations to God, to himself and to other men. What science is to the natural universe religion is to mankind in all that pertains to its spiritual, its supernatural endowment and aim. There is no chaos nor void where truth ceases to exist nor laws to operate, but there is in man a realm of ignorance where he attempts to deny a divine law by substituting human desire and human opinion. The appearance of the new Manifestation brings all spiritual evasion and subterfuge to an end. He creates a condition in which only truth can survive.

In the Bahá'í Dispensation we find laws, principles and teachings, all reflecting the spirit of the new World Era. In this Dispensation religion brings fulfilment to feeling, will and reason in balance and harmony.

The western world first learned of the Faith through its principles. 'Abdu'l-Bahá expounded them in the form of general truths acceptable to the enlightened mind

whatever its class, creed, race or nation. In one of His public addresses in America He presented the following summary.—

"The oneness of the world of humanity
"The protection and guidance of the Holy Spirit

"The foundation of all religion is one

"Religion must be the cause of unity

"Religion must accord with science and reason

"Independent investigation of truth

"Equality between men and women

"The abandoning of all prejudices among mankind

"Universal peace

"Universal education

"A universal language

"Solution of the economic problem

"An international tribunal"

Of the source and meaning of these teachings He said: "His Holiness Bahá'u'lláh has dawned from the horizon of the Orient, flooding all regions with light and life which will never pass away. His teachings embody the divine spirit of the age and are applicable to this period of maturity in the life of the human world.

"Every one who truly seeks and justly reflects will admit that the teachings of the present day emanating from mere human sources and authority are the cause of difficulty and disagreement amongst mankind, the very destroyers of humanity, whereas the teachings of Bahá'u'lláh are the very healing of the sick world, the remedy for every need and condition. In them may be found the realization of every desire and aspiration, the cause of the happiness of the world of humanity, the stimulus and illumination of mentality, the impulse for advancement and uplift, the basis of unity for all nations, the fountain-source of love amongst mankind, the center of agreement, the means of peace and harmony, the one bond which will unite the East and the West."

Those who sought no further than this preliminary discussion, conceived of the Faith as a leaven gradually penetrating the masses of mankind, urged and promoted by the enlightened and the idealistic in and through the reformation of the traditional movements and organizations. 'Abdu'l-

Bahá, however, plainly set forth the sovereign quality of revealed religion, as, for example, in the following Tablet addressed to American Bahá'ís

"In the contingent world there are many collective centers which are conducive to association and unity between the children of men. For example patriotism is a collective center, nationalism is a collective center, identity of interests is a collective center, political alliance is a collective center, the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the collective centers. Nevertheless, all the above institutions are, in reality, the matter and not the substance, accidental and not eternal—temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centers are swept away. But the collective center of the Kingdom, embodying the Institutes and Divine Teachings, is the eternal collective center. The real Collective Center is the body of the Divine Teachings, which include all the degrees and embrace all the universal relations and necessary laws of humanity."

Behind the principles of rational truth, therefore, we look for the deeper implications of law and ordinance.

In studying Bahá'u'lláh's laws and ordinances, we note that He revealed nothing in the form of a code or constitution. His teachings represent virtues and attitudes, or deal with matters which He did not intend to be altered during this cycle. The Bahá'í code will come into existence through the legislative institutions which Bahá'u'lláh created, and whose enactments are subject to revision from time to time as conditions change.

The laws of Bahá'u'lláh include the obligation of daily prayer, an annual fasting period of nineteen days, prohibition of use of alcoholic liquor or drugs, monogamy, marriage contingent upon the consent of all four parents, or those living, obedience to civil government, obligation to engage in a useful trade, art or profession, prohibition of a clergy in the Bahá'í Faith.

Other ordinances and directions found in His writings can be summarized as follows

Man's first duty is to know his own self and the conditions of progress and abasement. After maturity has been attained, wealth is needed for the attainment of social personality, and this is to be earned through the practice of a profession, art, trade or craft. Associate in a joyous spirit with the followers of all religions and the members of all races and nations. The supreme obligation is to attain a good character. Through trustworthiness mankind will obtain security and tranquillity. Respect possessors of talent. Meet all obligations due to others. Refrain from slander and backbiting. To acquire knowledge is incumbent on all, but knowledge must be of matters useful to mankind. Agriculture is of first importance. Human existence rests upon the two pillars of reward (for obedience to divine command) and punishment (for disobedience to it). Kings and rulers are to uphold religion as the means to world order and peace. Schools must train children in the principles of religion. Celibacy and seclusion from the world are not approved. Warfare for religious reasons is prohibited. Kings and rulers are exhorted to protect and assist the Bahá'í community. Governments must appoint or elect to office only such persons as have character and capacity. The repentant sinner must turn to God for forgiveness and not to any human being.

The realm of law and ordinance is defined and given a firm basis in the establishment of social institutions with definite functions for the Bahá'í community, and the conveyance of specific authority to be effective after Bahá'u'lláh's ascension. "The affairs of the people are placed in charge of the men of the House of Justice of God. They are the trustees of God among His servants and the daysprings of command in His countries.

"O people of God! The trainer of the world is justice, for it consists of two pillars: reward and retribution. These two pillars are two fountains for the life of the people of the world. Inasmuch as for each time and day a particular decree and order is expedient, affairs are therefore entrusted to the ministers of the House of Justice, so that they may execute that which

they deem advisable at the time. Those souls who arise to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all to obey."

The relation of this function to the spiritual realm of the Faith has been placed beyond the possibility of doubt and disagreement. "Administrative affairs," Bahá'u'lláh declared, "are all in charge of the House of Justice, but acts of worship must be observed according as they are revealed in the Book."

The aim of this term of social and spiritual evolution has been firmly fixed. "The ministers of the House of Justice must promote the Most Great Peace."

As 'Abdu'l-Bahá explained in His Will and Testament, this House of Justice is an international body whose members are to be elected by national representatives of the Bahá'ís.

In the Person of 'Abdu'l-Bahá, Bahá'u'lláh established authority as Interpreter of His Revelation and Exemplar of the Faith. The Dispensation of Bahá'u'lláh in reality is to be viewed as more than an initial spiritual impulse breathed into the human heart and left to humanity's own devices to direct and apply throughout an historical epoch. His Dispensation is an organism created to function in and through the entire epoch, for divine guidance has been promised to mankind henceforth, the day of God's Kingdom having dawned.

Shoghi Effendi, Guardian of the Faith, has disclosed this new dimension which religion in its fulfillment has attained. "For Bahá'u'lláh, we should readily recognize, has not only imbued mankind with a new and regenerating Spirit, He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, has, unlike the Dispensations of the past, clearly and specifically laid down a set of laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for the future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proc-

lamation of the reign of righteousness and justice upon the earth."

BIRTH OF A WORLD FAITH

The inmost soul of religion is its reflection of the divine light and love. The Being men call prophet, messenger or messiah, outwardly a physical man, is inwardly a flame enkindled from a higher world. By Him men are born from their physical self to their spiritual reality. By His summons a mighty tempest is unloosed which destroys evil attitudes, habits and patterns. To recognize Him is man's supreme blessing, to serve Him is the essence of existence. Through Him God destroys and creates, punishes and rewards, darkens and illumines all things on earth. He sends an ocean of truth to confound men's limited conceptions and lights a sun of love to replace their flickering candles of personal affection. Aside from Him there is no path to God.

The cherished mystery of true faith has been the sacred teaching of the Covenant which the Creator made with man, that He would not abandon the human race but send His messenger to redeem them from age to age for evermore. But the Covenant laid upon human beings the condition that they would remain firm in the Promise and recognize and obey the Lord of the Covenant whenever, wherever, however He might appear.

The proclamation uttered by Mirzá 'Alí-Muhammad (the Báb) in Shiráz, Irán, one hundred years ago, restored to the world in its night of darkness the power of the Holy Spirit. His manifestation offered to the people of Islám the fulfillment of their hope, to Christians He was the return of Christ, and to Jews their assured Messiah. Against Him the inveterate forces of fanaticism, materialism and ruthless intolerance inflicted martyrdom six years after He undertook His mission to herald the imminent appearance of Bahá'u'lláh. He left behind Him among the Persian people such intense devotion and faith that thousands underwent torture and death rather than forsake their love for Him. But during that six years the Báb invoked the measure of faith and new spiritual life that was required to prepare

the world for the greater Manifestation to follow

The Báb was martyred in Tabriz on July 9, 1850. After cruel imprisonment in Tihrán, the seizure of His wealth, and exile to Baghdád, Bahá'u'lláh declared His mission in the year 1863, surrounded by a small company of believers who had succeeded in accompanying Him. From Baghdád, Bahá'u'lláh was exiled successively to Constantinople, Adrianople and 'Akká, in the Holy Land, where He remained a prisoner until His ascension in 1892. Under such conditions Bahá'u'lláh revealed the spiritual and social teachings for the world civilization and divine order with which His Dispensation is identified.

A prisoner and an exile, Bahá'u'lláh addressed letters to kings and rulers, to heads of religion, expounding the laws of peace and calling upon them to heed the counsels revealed in the Greatest Name of God. The mystery of worship, the realities of faith, the principles of conduct and the evolution of justice and order were given the world in innumerable tablets and books at a time when in the countries of Islam it was a capital offense to even possess a copy of His sacred Word.

From 1892 until 1921, 'Abdu'l-Bahá led the Bahá'í community, guided its development, inspired its efforts, clarified its teachings, unified its members, and preserved its spiritual integrity. Released from prison by the revolution in Turkey which overthrew the Sultán, Caliph of Islám, 'Abdu'l-Bahá traveled from 1911 to 1913 in Egypt, Europe, the United States and Canada. During this journey He established the Faith of Bahá'u'lláh in the West and brought it into contact with innumerable public leaders and organizations. The result of this unique teaching mission was the enrichment of Bahá'í literature by the recorded addresses He delivered in Paris, London and many cities of North America. Upon the American Bahá'ís, 'Abdu'l-Bahá laid the great responsibility for carrying the Faith to the ends of the world after His earthly work had come to an end.

It was 'Abdu'l-Bahá, likewise, who developed the administrative order of the Faith, guiding the progress of the Bahá'ís in

many countries through the early stages of the local and national Bahá'í communities upon which the future international Bahá'í order is to rest. For He, in addition to His station as Interpreter, was also appointed by Bahá'u'lláh to be the Center of His Covenant with mankind. Through Him the formative and evolutionary spirit of this Dispensation carried forward the work of Bahá'u'lláh without interruption for thirty years, assuring the preservation of the fundamental aim and character of the new Faith.

Concerning the nature of the mission bestowed upon Him by Bahá'u'lláh, 'Abdu'l-Bahá declared: "In former cycles no distinct Covenant was made in writing by the Supreme Pen (i.e., the Manifestation), no distinct personage was appointed to be the standard differentiating falsehood from truth. . . But in this Dispensation of the Blessed Beauty (i.e., Bahá'u'lláh), among its distinctions is that He did not leave the people in perplexity. He entered into a Covenant and Testament with the people. He appointed a Center of the Covenant."

"One of the enemies of the Cause," 'Abdu'l-Bahá warned, "is he who endeavors to interpret the Words of Bahá'u'lláh and thereby colors the meaning according to his capacity, and collects around him a following, forming a different sect, promoting his own station and making division in the Cause." Acting on this truth, for the protection of the unity of the Faith, and to symbolize forever the fundamental difference between superficial tolerance and oneness of faith, 'Abdu'l-Bahá Himself expelled treacherous persons, including members of Bahá'u'lláh's own family, from the Cause.

"He is," the Guardian has written, "and should for all time be regarded, first and foremost, as the Center and Pivot of Bahá'u'lláh's peerless and all-enfolding Covenant, His most exalted handwork, the stainless Mirror of His Light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word, the Ensign of the Most Great Peace."

Since 1921 the Bahá'í community throughout the world has been unified and directed by the Guardian, within the administrative order set forth and established

in 'Abdu'l-Bahá's written Testament. 'Abdu'l-Bahá provided details for the formation of local, national and Universal Houses of Justice. He created the Guardianship in a line of succession through His eldest grandson, Shoghi Effendi, endowed this office with sole authority to interpret the Bahá'í writings after His own departure, made the Guardian the presiding officer of the future International House of Justice, attributed to him the payment of the special donation known as Huquq, and authorized the Guardian to appoint a body to be known as the Hands of the Cause. "The creative energies released by the Law of Bahá'u'lláh, permeating and evolving within the mind of 'Abdu'l-Bahá, have given birth to an Instrument which may be viewed as the Charter of the New World Order which is at once the glory and the promise of this most great Dispensation," the Guardian explains.

During the present formative period, sacred writings of the Faith have been translated into some thirty-five languages, comprehensive selections made by the Guardian from words of Bahá'u'lláh have been published, works of Bahá'í history made available, the institutions developed, and the Faith carried into thirty or more countries where the light had not penetrated in 'Abdu'l-Bahá's ministry. In North America, properties have been transferred to Bahá'í trustees for educational activities in Eliot, Maine, Geyserville, California and Pine Valley, Colorado Springs, Colorado, in addition to properties dedicated as memorials to 'Abdu'l-Bahá in West Englewood, New Jersey and Malden, Massachusetts. A vigorous publishing activity has long been maintained, and local communities founded in more than one hundred cities. The spiritual and administrative activities of the American Bahá'í community revolve around the impressive House of Worship in Wilmette, Illinois, the superstructure of which was constructed in 1930 and 1931, and the exterior ornamentation completed in January, 1943.

ADMINISTRATIVE ORDER

The Faith of Bahá'u'lláh expresses itself through a community and not through a church. Since this Dispensation began, the

power of the Faith to assimilate and unify diverse peoples has been demonstrated with ever-increasing might. Nowhere else in the world today does there exist any social body similar to the unique community which has arisen in response to His call. Spread in many parts of the world, separated by difference of language, custom, tradition and outlook as well as by the operation of conflicting political and economic policies in their environment, this community of believers could not be held together by personal agreement but by a power which surrounds them and combines them through a superhuman force.

The Bahá'í community feels itself immersed in a spiritual reality which encompasses it as by an invisible but potent atmosphere or sea. The influence of that surrounding spirit makes itself continuously felt, like the virtue of health in a physical organism which adjusts it to continuous growth and development.

The believers think of the teachings of Bahá'u'lláh not as doctrines but as truths which come to life in their application to problems of conduct and human association. The concept of foreignness or the alien in mankind has been replaced by the ideal of fellowship. Bahá'u'lláh has given assurance that the process of destruction now operating is but the necessary preliminary to the process of construction which will eventually produce the harmonious coordination of the views and feelings, the interests and the institutions, the activities and the aims of all mankind.

On the foundation of spiritual equality before the law and the authority of their Faith, the Bahá'ís maintain their community worship and activity through local, national and international institutions which distribute power and authority in accordance with the natural duties and functions of an ordered society. All that pertains to daily action is assigned to the local Spiritual Assembly under the principle of decentralization of administrative control. The local communities are coordinated by a National Spiritual Assembly elected by delegates chosen on the basis of proportionate representation. These National Assemblies in turn will be the electoral bodies by whom

the members of an International Assembly, or House of Justice, will be selected. In the delegation of authority, the source or reservoir of power lies at the Center of the world community, and duties and functions are assigned downward to the progressively smaller national and local units. This order follows inevitably from the fact that the whole body of authority was created in and through Bahá'u'lláh and by Him assigned to His ministers and institutions as servants of mankind. Historically, the Bahá'í World Order originated at the Center, unlike those social bodies which develop from local units and whose central institutions reflect a secondary and imperfectly delegated power.

The Bahá'í thus realizes himself as part of a newly-created world, a world raised up by God above the tumults of the past, and endowed with a new destiny which the forces of disunity can assail but never destroy. The believer need no longer be partisan to the titanic struggles of competitive social values, whether capitalism, communism or state socialism, because such conflicts can never be resolved. What the world needs, He has learned, is a new mind and a new heart.

"This Administrative Order," Shoghi Effendi points out, "is fundamentally different from anything that any Prophet has previously established, inasmuch as Bahá'u'lláh has Himself revealed its principles, established its institutions, appointed the person to interpret His Word and conferred the necessary authority on the body designed to supplement and apply His legislative ordinances. Therein lies the secret of its strength, its fundamental distinction, and the guarantee against disintegration and schism.

Alone of all the Revelations gone before it, this Faith has, through the explicit directions, the repeated warnings, the authenticated safeguards incorporated and elaborated in its teachings, succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter."

SACRED WRITINGS

"The vitality of men's belief in God is dying out in every land, nothing short of

His wholesome medicine can ever restore it"
—Bahá'u'lláh

The Writings of Bahá'u'lláh available in the English language include the following titles, with a brief description for the information of the seeker.

Hidden Words: sayings which summarize the spiritual truths revealed in past Revelations.

Seven Valleys and Four Valleys: treatises on the journey of the soul through the stages of experience and unfoldment to its recognition of the divine Friend.

Kitáb-i-Íqán: The "Book of Certitude," interpreting the theme of the oneness of the revealed Faiths and the station of the Manifestation of God.

Epistle to the Son of the Wolf: addressed to an implacable enemy of the Faith, setting forth Bahá'u'lláh's suffering and recapitulating many of His teachings.

Gleanings From the Writings of Bahá'u'lláh: the Guardian's selection and translation of one hundred and sixty-five passages from the body of Bahá'u'lláh's Writings.

Prayers and Meditations by Bahá'u'lláh: the Guardian's selection and translation of one hundred and eighty-four passages from Bahá'u'lláh's Writings pertaining to prayer, supplication and the spiritual life.

Of works revealed by 'Abdu'l-Bahá: the American Bahá'ís have available

Some Answered Questions: His exposition of religious and philosophic questions submitted to Him by an American believer at 'Akká in 1907.

The Promulgation of Universal Peace: the text of the public addresses delivered at Bahá'í gatherings and at public meetings in the United States and Canada during His visit from April to December, 1912.

Tablets of 'Abdu'l-Bahá: three volumes of collected letters (Tablets) revealed to Bahá'í Assemblies, groups and individual believers during the early years of the Faith in America.

The Bahá'í Peace Program: combining the text of 'Abdu'l-Bahá's Tablet to the Committee on Durable Peace, The Hague, and His Tablet to the late Dr. Auguste Forel of Switzerland.

A one-volume collection of the Writings of Bahá'u'lláh and 'Abdu'l-Bahá has been issued under the title of Bahá'í World Faith.

The published works of the first Guardian, Shoghi Effendi, include

Bahá'í Administration letters to the American Bahá'í community, annual Convention, and National Spiritual Assembly outlining the administrative order.

The World Order of Bahá'u'lláh statements on the Faith in relation to the current period of international struggle and war.

The Advent of Divine Justice the significance of the teaching mission entrusted to the American Bahá'ís.

The Promised Day Is Come the impact of the Revelation of Bahá'u'lláh upon the

peoples, races, nations and religions of the modern world, war and revolution realized as punishment of human sins and purification for the blessings of the Day of Justice and Peace.

The most comprehensive presentation of the activities and progress of the world community of Bahá'ís will be found in the successive volumes of The Bahá'í World, the International Bahá'í biennial record edited under the Guardian's supervision.

NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'ÍS OF THE
UNITED STATES AND CANADA

536 Sheridan Road,
Wilmette, Illinois

PART ONE

. THE DAWN OF THE BAHÁ'Í REVELATION

*From NABÍ'S NARRATIVE**

IMMEDIATELY after the completion of his forty days' retirement, Mullá Husayn, together with his two companions, departed for Najaf. He left Karbilá at night, visited the holy shrine at Najaf, and proceeded directly to Búshíhr, on the Persian Gulf. There he started on his holy quest after the Beloved of his heart's desire. There, for the first time, he inhaled the fragrance of his concealed Beloved, Who for years had led in that city the life of an ordinary citizen and of a humble merchant. There he perceived the sweet savors of holiness with which that Beloved's countless invocations and pious worship had so richly impregnated the atmosphere of that city.

He could not, however, tarry any longer in Búshíhr. Drawn as if by a magnet which seemed to attract him irresistibly towards the North, he proceeded to Shíráz. Arriving at the gates of that city, he instructed his brother and his nephew to proceed directly to the Masjid of Ilkhání and there to await his coming. He expressed the hope that, God willing, he would arrive in time to join them in their evening prayer.

On that very day, a few hours before sunset, whilst walking outside the gates of that city, his eyes fell suddenly upon a Youth, wearing a green turban, and of radiant countenance, Who, advancing towards him and smilingly gazing at his face, extended to him a most loving welcome. He embraced Mullá Husayn with tenderness and affection, and greeted him as if he were an intimate and lifelong friend. Mullá Husayn thought Him at first to be a disciple of Siyyid Kázim, who had been informed of his approach to Shíráz, and who had come out to welcome him.

Mírzá Ahmad-i-Qazvini, a martyr of the Faith, who had on several occasions heard

Mullá Husayn recount to the early believers the story of the latter's moving and historic interview with the Báb, has related to me the following: "I have heard Mullá Husayn describe graphically and repeatedly the following account. The Youth Who met me, outside the gates of Shíráz, overwhelmed me with expressions of affection and loving-kindness. He extended to me a warm invitation to visit His home, and there seek to refresh myself from the fatigues of my journey. I prayed to be excused, pleading that my two companions were already arranging for my stay in that city, and were now awaiting my return. He refused to consider my request, however, and observed saying: 'Do thou commit them to the care of God. He will verily protect and watch over them.' He spoke these words, and bade me follow Him. I was profoundly impressed by that gentle and yet compelling manner in which that strange Youth spoke to me. As I followed Him, His gait, the charm of His voice, the dignity of His bearing, served to enhance my first impressions of this unexpected encounter.

"We were soon standing at the gate of a house of modest appearance. He knocked at the door, which was soon opened by an Ethiopian servant. Entering the house, and turning to me He said: 'Enter therein in peace, secure.' These significant words, uttered with power and majesty, penetrated my very soul. I thought it a good augury to be addressed with such words standing as I did on the threshold of the first house I was entering in Shíráz, a city whose very atmosphere had produced already an indescribable impression upon me. 'Might not

* The Dawn-Breakers: Nabí's Narrative of the Early Days of the Bahá'í Revelation, Translated and Edited by Shoghi Effendi.

my visit to this house,' I thought to myself, 'enable me to draw nearer to the Object of my quest? Might it not hasten the termination of a period of intense longing, of strenuous search, of increasing anxiety, which such a quest involves?' As I entered the house, and followed my Host to His chamber, a feeling of unutterable joy invaded my being. Immediately we were seated, He ordered an ewer of water to be brought, and bade me wash away from my hands and feet the stains of travel. I pleaded permission to retire from His presence, and perform my ablutions in an adjoining room. He refused to grant my request, and proceeded to pour water over my hands. He then gave me to drink of a refreshing beverage. Soon after He asked for the samovar and Himself prepared the tea which He offered to me.

"Overwhelmed with His acts of extreme kindness, I arose to depart. 'The time for evening prayer is approaching,' I ventured to observe. 'I have promised my friends to join them at that hour in the Masjid of Ilkhání.' With infinite courtesy and calm, He replied, 'Thou must have surely made thy return at the appointed hour dependent upon the will and pleasure of God. It seemeth that His will hath decreed otherwise! Thou needest have no fear of having broken thy pledge.' His dignity and self-assurance silenced me. I renewed my ablutions, and prepared for prayer. He, too, stood beside me, and prayed. Whilst praying, I unburdened my soul, which was much oppressed both with the mystery of this interview and the strain and stress of my search. I breathed this prayer: 'I have striven, with all my soul, O my God! and until now have failed to find Thy promised Messenger. I testify that Thy Word faileth not, and that Thy promise is sure.'

"That night, that memorable night, was the eve of the fifth day of Jamádíyu'l-'Avval, of the year 1260 A.H. It was about an hour after sunset, when my youthful Host began to converse with me. He first questioned me saying, 'Who, after Siyyid Kázim, regard you as his successor and your leader?' 'At the hour of his death,' I replied, 'our departed teacher insistently exhorted us to forsake our homes, to scatter far and

wide, in quest of the promised Beloved. I have accordingly journeyed to Persia, have arisen to accomplish his will, and am still engaged in my quest.' Thereupon He inquired, 'Has your teacher given you any detailed indications as to the distinguishing features of the promised One?' 'Yes,' I replied. 'He is of a pure lineage, is of illustrious descent, and of the seed of Fátimih. As to His age, He is more than twenty and less than thirty. He is endowed with innate knowledge. He is of medium height, abstains from smoking, and is free from bodily deficiency.' He paused for awhile, and then with vibrant voice declared: 'Behold! all these signs are manifested in Me!' He then considered each of the above-mentioned signs separately, and conclusively demonstrated that each and all were applicable to His person. I was greatly surprised, and politely observed, 'He Whose advent we await is a Man of unsurpassed holiness, and the Cause He is to reveal a Cause of tremendous power. Many and divers are the requirements which He Who claimeth to be its visible embodiment must needs fulfill. How often has Siyyid Kázim referred to the vastness of the knowledge of the promised One, saying, "My own knowledge is but a drop compared with that with which He has been endowed. All my attainments are but a speck of dust in the face of the immensity of His knowledge. Nay, immeasurable is the difference!" No sooner had I uttered these words, than I found myself seized with fear and remorse such as I could neither conceal nor explain. I bitterly reproved myself, and resolved at that very moment to alter my attitude and to soften my tone. I vowed that should my Host again refer to the subject, I would, with the utmost humility, answer and say, 'Shouldst Thou substantiate Thy claim, Thou wouldst most assuredly deliver me from the state of anxiety and suspense which so heavily oppress my soul. I shall truly be indebted to Thee for such deliverance.' When I first started upon my quest, I determined to regard the following as the sole standards whereby I could ascertain the truth of Whoever might claim to be the promised Qá'im. The first was a treatise which I had myself composed, bearing upon

the abstruse and hidden teachings pro-
pounded by Shaykh Ahmad and Siyyid Kázim. Whoever seemed to me capable of un-
raveling the mysterious allusions made in
that treatise, to Him I would next submit
my second request, and would ask Him to
reveal, without the least hesitation and re-
flection, a commentary on the Súrah of
Joseph, in a style and language entirely
different from the prevailing standards of
the time. I had previously requested Siyyid
Kázim, in private, to write a commentary
on that same Súrah, which he refused, say-
ing 'This is verily beyond me. He, that
great One, Who cometh after me, will, un-
asked, reveal it for thee. The commentary
which He will write for thee shall constitute
one of the weightiest testimonies to His
truth, and one of the clearest evidences of
the loftiness of His position.'

"I was revolving these things in my mind,
when my distinguished Host again re-
marked 'Observe attentively. Might not
the Person intended by Siyyid Kázim be
none other than Me?' I thereupon felt im-
pelled to present to Him a copy of the
treatise which I had with me, and requested
Him saying 'I pray Thee to read this book
of mine, and to look at its pages with indul-
gent eyes. I beg Thee to overlook my
weaknesses and failings.' He graciously
complied with my wish. He held the book
in His hands, opened it, glanced at certain
passages, closed it, and began to address me.
Within a few minutes He had, with char-
acteristic vigor and charm, unraveled all
its mysteries and resolved all its problems!
Having to my entire satisfaction accom-
plished, in so short a time, the tasks I had
expected Him to perform, He further ex-
pounded to me certain truths which could
be found neither in the reported sayings
of the Imáms of the Faith nor in the writ-
ing of Shaykh Ahmad and Siyyid Kázim.
These truths, of which I had never heard
before, seemed to be endowed with refresh-
ing vividness and singular power. He then
observed 'Wert thou not My guest, thy
position would indeed be a grievous one.
The all-encompassing grace of God hath
saved thee. It is for God to test His ser-
vants, and not for His servants to judge
Him in accordance with their deficient

standards. Were I to fail to resolve thy per-
plexities, could the Reality that shines
within Me be regarded as powerless, or My
knowledge be accused as faulty? Nay, by
the righteousness of God! It becometh in
this day the peoples and nations of both the
East and the West to hasten unto this
threshold and there to seek to obtain the
reviving grace of the Merciful. Whoso
hesitates, will indeed be in grievous loss!
Do not the peoples of the earth testify that
the fundamental purpose of their creation
is the knowledge and adoration of God? It
becometh them to arise, as earnestly and
spontaneously as thou hast arisen, and to seek,
with determination and constancy, their
promised Beloved.' He then proceeded to
say 'Now is the time to reveal the com-
mentary on the Súrah of Joseph.' He took
up His pen, and with incredible rapidity
revealed the entire Súrah of Mulk, the first
section of His commentary on the Súrah of
Joseph. The overpowering effect of the
manner in which He wrote was heightened
by the gentle intonation of His voice which
accompanied His writing. Not for one mo-
ment did He interrupt the flow of the verses
which streamed from His pen. Not once
did He pause till the Súrah of Mulk was
finished. I sat enraptured by the magic of
His voice and the sweeping force of His
revelation. At last, I reluctantly rose from
my seat, and begged leave to depart. He
smilingly bade me be seated, and said 'If
thou leavest in such a state, whosoever shall
observe thee will assuredly say, "This poor
youth hath lost his mind."' At that moment,
the clock registered two hours and eleven
minutes after sunset. That night, the eve
of the fifth day of Jámádíyü'l-'Avval, of
the year 1260 A.H., corresponded with the
eve of the sixty-sixth day after Naw-rúz,
which was also the eve of the sixth day of
Khurdád, of the year Nahang. 'This night,'
He declared, 'this very hour, will, in the
days to come, be celebrated as one of the
greatest and most significant of all festivals.
Do thou render thanks unto God for hav-
ing graciously assisted thee to attain thine
heart's desire, and for having quaffed from
the sealed wine of His utterance. Well is
it with them that attain thereunto!'

"At the third hour after sunset, my Host

ordered the dinner to be served That same Ethiopian servant appeared again, and spread before us the best and choicest food That holy repast refreshed alike my body and soul In the presence of my Host, at that hour, I felt as though I were feeding upon fruits of Paradise I could not but marvel at the manners, and the devoted attentions of that Ethiopian servant, whose very life seemed to have been transformed by the regenerating influence of his Master I then, for the first time, recognized the secret and significance of this well-known and sacred tradition ascribed to Muhammad 'I have prepared for the godly and righteous among My servants what eye hath seen not, ear heard not, nor human heart conceived' Had that youthful Host of mine no other claim to greatness, this were sufficient—that He received me with the quality of hospitality and loving-kindness which no other human being could show

"I sat spell-bound by His utterance, forgetful of time and of those who awaited me Suddenly, the call of the Muadhhdhin, who was summoning the faithful to their morning prayers, awakened me from the state of ecstasy into which I seemed to have fallen All the delights, all the ineffable glories, which the Almighty has recounted in His Book as the priceless possessions of the people of Paradise, these I seemed to be experiencing that night Methinks, I was in a place of which it could be truly said. 'Therein no toil shall reach us, and therein no weariness shall touch us', 'No vain discourse shall they hear therein, nor any falsehood, but only the cry, "Peace! Peace!"', Their cry therein shall be, "Glory be to Thee, O God!" and their salutation therein, "Peace!" And the close of their cry, "Praise be to God, Lord of all creatures!"

"Sleep had departed from me that night I was enthralled by the music of that voice which rose and fell as He chanted, now swelling forth as He revealed verses of the 'Qay-yúmu'l-Asmá', again acquiring ethereal subtle harmonies as He uttered the prayers which He was revealing At the end of each of the communes He revealed, He would repeat this verse. 'Far from the glory of thy Lord, the All-Glorious, be

what His creatures affirm of Him! And peace be upon His messengers! And praise be to God, the Lord of all beings'

"He then addressed me these words 'O thou who art the first to believe in Me! Verily, I say I am the Báb, the Gate of God, and thou art the Bábu'l-Báb, the gate of that Gate Eighteen souls must, in the beginning, spontaneously and of their own accord, accept Me and recognize the truth of My Revelation Unwarned and uninvited, each of these must seek independently to find me And when their number is completed, one of them must needs be chosen by Me, who will accompany Me on My pilgrimage to Mecca and Medina There I shall deliver the Message of God to the Sharif of Mecca I will then return to Kúfih, where again, in the Masjid of that holy city, I shall manifest His Cause It is incumbent upon thee not to divulge, neither to thy companions nor to any other soul, that which thou hast seen and heard Be thou engaged in the Masjid of Ilkhání in prayer and teaching I too will there join thee in congregational prayer Beware, lest thy attitude towards Me betray the secret of thy faith Thou shouldst continue in this occupation and maintain this attitude, until Our departure for Hijáz Ere we depart, We shall appoint unto each of the eighteen souls their special mission, and will send them forth to accomplish their task We will instruct them to teach the Word of God, and to quicken the souls of men' Having spoken these words to me, He permitted me to retire He accompanied me to the door of the house, and committed me to the care of God

"This Revelation, so suddenly and impetuously thrust upon me, came as a thunderbolt which, for a time, seemed to benumb my faculties I was blinded by its dazzling splendor, and overwhelmed by its crushing force Excitement, joy, awe, and wonder, stirred the depths of my soul Predominant among them was a sense of gladness and strength that seemed to have transfigured me How feeble and impotent, how dejected and timid, I had previously felt! Then I could neither write nor walk, so tremulous were my hands and feet Now, however, the knowledge of His Revelation

had galvanized my being I felt possessed of such courage and power, that were the world, all its peoples and its potentates, to arise against me, I would, alone and undaunted, resist them! The universe seemed but a handful of dust in my grasp! I seemed to be the Voice of Gabriel per-

sonified, calling unto all mankind 'Awake, for lo! the morning Light has broken Arise, for His Cause is made manifest The Portal of His grace is open wide

"Enter ye therein, O ye people of the world! For He, Who is your promised One, is come!"

MARTYRDOM OF THE BÂB

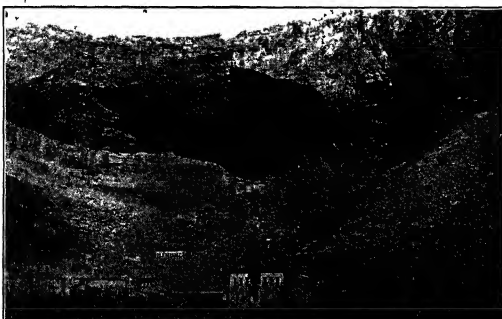
From Nabil's Narrative

THE tale of the tragedy that marked the closing stages of the Nayrîz upheaval spread over the length and breadth of Persia and kindled a startling enthusiasm in the hearts of those who heard it. It plunged the authorities of the capital into consternation and nerved them to a resolve of despair. The Amîr-Nizâm, the Grand Vazîr of Nâsir'd-Dîn Shâh, was particularly overawed by these recurrent manifestations of an indomitable will, of a fierce and inflexible tenacity of faith. Though the forces of the Imperial army had everywhere triumphed, though the companions of Mullâ Husayn and Vahid had successively been mowed down in a ruthless carnage at the hands of its officers, yet to the shrewd minds of the rulers of Tihîrân it was clear and evident that the spirit responsible for so rare a heroism was by no means vanquished, that its might was far from broken. The loyalty which the remnants of that scattered band bore to their captive Leader still remained unimpaired. Nothing had as yet been successful, despite the appalling losses they had sustained, in sapping that loyalty or in undermining that faith. Far from being extinguished that spirit had blazed more intense and devastating than ever. Galled by the memory of the indignities they had suffered, that persecuted band clung ever more passionately to its Faith and looked with increasing fervor and hope to its Leader. Above all He Who had kindled that flame and nourished that spirit was still alive, and, despite His isolation, was able to exercise the full measure of His influence. Even a sleepless vigilance had been powerless to stem the tide that had swept over the entire face of the land, and which had as its motive force the continued existence of the Bâb. Extinguish that light, choke the stream at its very source, and the torrent that had brought so much devastation in its way, would run dry. Such was the thought that swayed the Grand Vazîr of Nasir'd-Din

Shâh. To do Him to death seemed to that foolish minister the most efficacious means for the recovery of his country from the shame into which he thought it had sunk.

Bestirred to action, he summoned his counsellors, shared with them his fears and his hopes, and acquainted them with the nature of his plans. "Behold," he exclaimed, "the storm which the Faith of the Syyyid-i-Bâb has provoked in the hearts of my fellow-countrymen! Nothing short of his public execution can, in my mind, enable this distracted country to recover its tranquillity and peace. Who dare compute the forces that have perished in the course of the engagements at Shaykh Tabarsî? Who can estimate the efforts exerted to secure that victory? No sooner had the mischief that convulsed Mâzindarân been suppressed, than the flames of another sedition blazed forth in the province of Fârs, bringing in its wake so much suffering to my people. We had no sooner succeeded in quelling the revolt that had ravaged the south, than another insurrection breaks out in the north, sweeping in its vortex Zanjân and its surroundings. If you are able to advise a remedy, acquaint me, for my sole purpose is to insure the peace and honor of my countrymen."

Not a single voice dared venture a reply, except Mîrzâ Âqâ Khân-i-Nûrî, the Minister of War, who pleaded that to put to death a banished Syyyid for the deeds committed by a band of irresponsible agitators would be an act of manifest cruelty. He recalled the example of the late Muhammad Shâh whose invariable practice was to disregard the base calumnies the enemies of that Syyyid brought continually to his attention. The Amîr-Nizâm was sorely displeased. "Such considerations," he protested, "are wholly irrelevant to the issue with which we are faced. The interests of the State are in jeopardy, and we can in no



Views of the town and ruins of the castle of Máh-Kú, Ádhir-báyján, Persia, where the Báb was confined

wise tolerate these periodic upheavals. Was not the Imám Husayn, in view of the paramount necessity for safeguarding the unity of the State, executed by those same persons who had seen him more than once receive marks of exceptional affection from Muhammad, his Grandfather? Did they not in such circumstances refuse to consider the rights which his lineage had conferred upon him? Nothing short of the remedy I advocate can uproot this evil and bring us the peace for which we long."

Disregarding the advice of his counsellor, the Amír-Nizám dispatched his orders to Naváb Hamzih Mirzá, the governor of Ádhurbáiyán, who was distinguished among the princes of royal blood for his kind-heartedness and rectitude of conduct, to summon the Báb to Tabriz. He was careful not to divulge to the Prince his real purpose.

The Naváb, assuming that the intention of the minister was to enable his Captive to return to His home, immediately directed one of his trusted officers, together with a mounted escort, to proceed to Chuhriq, where the Báb still lay confined, and to bring Him back to Tabriz. He recommended Him to their care, urging them to exercise towards Him the utmost consideration.

Forty days before the arrival of that officer at Chuhriq, the Báb collected all the documents and Tablets in His possession and, placing them with His pen-case, His seals, and agate rings, into a coffer, entrusted them to the care of Mullá Báqir, one of the Letters of the Living. To him He also delivered a letter addressed to Mirzá Ahmad, His amanuensis, in which He enclosed the key of that coffer. He urged him to take the utmost care of that trust, emphasized the sacredness of its character, and bade him conceal its contents from anyone except Mirzá Ahmad.

Mullá Báqir departed forthwith for Qazvin. Within eighteen days he had reached that town and was informed that Mirzá Ahmad had departed for Qum. He left immediately for that destination and arrived toward the middle of the month of Sha'bán.¹

I was then in Qum, together with a certain Sádiq-i-Tabrizi, whom Mirzá Ahmad had sent to fetch me from Zarand. I was living in the same house with Mirzá Ahmad, a house which he had hired in the Bágh-Panbih quarter. In those days Shaykh 'Azim, Siyyid Ismá'il and a number of other companions likewise were dwelling with us. Mullá Báqir delivered the trust into the hands of Mirzá Ahmad who, at the insistence of Shaykh 'Azim, opened it before us. We marvelled when we beheld among the things which that coffer contained a scroll of blue paper, of the most delicate texture, on which the Báb, in His own exquisite handwriting, which was a fine shukastih script, had penned, in the form of a pentacle, what numbered about five hundred verses, all consisting of derivatives from the word Bahá.² That scroll was in a state of perfect preservation, was spotlessly clean, and gave the impression at first sight of being a printed rather than a written page. So fine and intricate was the penmanship that viewed from a distance the writing appeared as a single wash of ink on the paper. We were overcome with admiration as we gazed upon a masterpiece which no calligraphist, we believed, could rival. That scroll was replaced in the coffer and handed back to Mirzá Ahmad, who, on the very day he received it, proceeded to Tihrán. Ere he departed he informed us that all he could divulge of that letter was the instruction that the trust was to be delivered into the hands of Junáb-i-Bahá³ in Tihrán.⁴ As to me I was instructed by Mirzá Ahmad to

² According to "A Traveller's Narrative" (p. 42), the Báb had produced no less than three hundred and sixty derivatives from the word "Bahá."

³ Title by which Bahá'u'lláh was designated in those days.

⁴ "The end of the Báb's earthly Manifestation is now close upon us. He knew it himself before the event, and was not displeased at the presentment. He had already 'set his house in order,' as regards the spiritual affairs of the Bahí community, which he had, if I mistake not, confided to the intuitive wisdom of Bahá'u'lláh. It is impossible not to feel that this is far more probable than the view which makes Subh-i-Azal the custodian of the sacred writings and the arranger of a resting-place for the sacred remains. I much fear that the Azalis have manipulated tradition in the interest of their party."

(Dr. T. K. Cheyne's "The Reconciliation of Races and Religions," p. 656.)

¹ June 12-July 11, 1850 A.D.

proceed to Zarand and join my father who was anxiously awaiting my return

Faithful to the instructions he had received from Navváb Hamzih Mirzá, that officer conducted the Báb to Tabriz and showed Him the utmost respect and consideration. The Prince had instructed one of his friends to accommodate Him in his home and to treat Him with extreme deference. Three days after the Báb's arrival, a fresh order was received from the Grand Vazír commanding the Prince to carry out the execution of his Prisoner on the very day the farmán would reach him. Whoever would profess himself as His follower was likewise to be condemned to death. The Armenian regiment of Urúmiyyih, whose colonel was Sám Khán, was ordered to shoot Him, in the courtyard of the barracks of Tabriz, which was situated in the center of the city.

The Prince expressed his consternation to the bearer of the farmán, Mirzá Hasan Khán, the Vazír-Nuzám and brother of the Grand Vazír. "The Amir," he told him, "would do better to entrust me with services of greater merit than the one with which he has now commissioned me. The task I am called upon to perform is a task that only ignoble people would accept. I am neither Ibn-i-Ziyád nor Ibn-i-Sa'd¹ that he should call upon me to slay an innocent descendant of the Prophet of God." Mirzá Hasan Khán reported these sayings of the Prince to his brother who, thereupon ordered him to follow himself, without delay and in their entirety, the instructions he had already given. "Relieve us," the Vazír urged his brother, "from this anxiety that weighs upon our hearts, and let this affair be brought to an end ere the month of Ramadán breaks upon us, that we may enter the period of fasting with undisturbed tranquillity." Mirzá Hasan Khán attempted to acquaint the Prince with these fresh instructions, but failed in his efforts, as the Prince, pretending to be ill, refused to meet him. Undeterred by this refusal, he issued his instructions for the immediate transfer of the Báb and those in His company from the house in which He was staying to one

of the rooms of the barracks. He moreover directed Sám Khán to despatch ten of his men to guard the entrance of the room in which He was to be confined.

Deprived of His turban and sash, the twin emblems of His noble lineage, the Báb, together with Siyyid Husayn His amanuensis, was driven to yet another confinement which He well knew was but a step further on the way leading Him to the goal he had set Himself to attain. That day witnessed a tremendous commotion in the city of Tabriz. The great convulsion associated in the ideas of its inhabitants with the Day of Judgment seemed at last to have come upon them. Never had that city experienced a turmoil so fierce and so mysterious as the one which seized its inhabitants on the day the Báb was led to that place which was to be the scene of His martyrdom. As He approached the courtyard of the barracks a youth suddenly leaped forward who, in his eagerness to overtake Him, had forced his way through the crowd, utterly ignoring the risks and perils which such an attempt might involve. His face was haggard, his feet were bare, and his hair dishevelled. Breathless with excitement and exhausted with fatigue, he flung himself at the feet of the Báb and, seizing the hem of His garment, passionately implored Him: "Send me not from Thee, O Master. Wherever Thou goest, suffer me to follow Thee." "Muhammad-'Alí," answered the Báb, "arise, and rest assured that you will be with me.² Tomorrow you shall witness what God has decreed." Two other companions, unable to contain themselves, rushed forward and assured Him of their unalterable loyalty. These together with Mirzá Muhammad-'Alí-i-Zunúzi, were seized and placed in the same cell in which the Báb and Siyyid Husayn were confined.

I have heard Siyyid Husayn bear witness to the following: "That night the face of the Báb was aglow with joy, a joy such as had never shone from His countenance. In-

²"It is no doubt a singular coincidence that both 'Alí-Muhammad and Jesus Christ are reported to have addressed these words to a disciple: 'To-day thou shalt be with me in Paradise.'"

(Dr. T. K. Cheyne's "The Reconciliation of Races and Religions," p. 187.)

¹ Persecutors of the descendants of Muhammad

different to the storm that raged about Him, He conversed with us with gaiety and cheerfulness. The sorrows that had weighed so heavily upon Him seemed to have completely vanished. Their weight appeared to have dissolved in the consciousness of approaching victory. 'Tomorrow,' He said to us, 'will be the day of my martyrdom. Would that one of you would now arise and, with his own hands, end my life. I prefer to be slain by the hand of a friend rather than that of the enemy.' Tears rained from our eyes as we heard Him express that wish. We shrank, however, at the thought of taking away with our own hands so precious a life. We refused and remained silent. Mírzá Muhammad-'Alí suddenly sprang to his feet and announced himself ready to obey whatever the Báb would desire. "This same youth who has risen to comply with my wish," the Báb declared, as soon as we had intervened and forced him to abandon that thought, 'will, together with me, suffer martyrdom. Him will I choose to share with me its crown.' "

Early in the morning Mírzá Hasan Khán ordered his farrásh-báshí to conduct the Báb to the presence of the leading mujtahids of the city and to obtain from them the authorization required for His execution. As the Báb was leaving the barracks, Siyyid Husayn asked Him as to what he should do. "Confess not your faith," He advised him, "thereby you will be enabled, when the hour comes, to convey to those who are destined to hear you, the things of which you alone are aware." He was engaged in a confidential conversation with him when the farrásh-báshí suddenly interrupted and, holding Siyyid Husayn by the hand, drew him aside and severely rebuked him. "Not until I have said to him all those things that I wish to say," the Báb warned the farrásh-báshí, "can any earthly power silence me. Though all the world be armed against me, yet shall they be powerless to deter me from fulfilling, to the last word, my intention." The farrásh-báshí was amazed at such a bold assertion. He made, however, no reply and bade Siyyid Husayn to arise and follow him.

When Mírzá Muhammad-'Alí was ushered

into the presence of the mujtahids he was repeatedly urged, in view of the position which his stepfather, Siyyid 'Alí-i-Zunúzi, occupied, to recant his faith. "Never," he exclaimed, "will I renounce my Master. He is the essence of my faith, and the object of my truest adoration. In Him I have found my paradise, and in the observance of His law I recognize the ark of my salvation." "Hold your peace," thundered Mullá Muhammad-i-Mámáqání, before whom that youth was brought, "Such words betray your madness, I can well excuse the words for which you are not responsible." "I am not mad," he retorted, "Such a charge should rather be brought against you who have sentenced to death a man no less holy than the promised Qá'im. He is not a fool who has embraced His Faith and is longing to shed his blood in His path."

The Báb was, in His turn, brought before Mullá Muhammad-i-Mámáqání. No sooner had he recognized Him than he seized the death-warrant he himself had previously written and, handing it to his attendant, bade him deliver it to the farrásh-báshí. "No need," he cried, "to bring the Siyyid-i-Báb into my presence. This death-warrant I have penned the very day I met him at the gathering presided over by the Valí-'Ahd. He surely is the same man whom I saw on that occasion and has not, in the meantime, surrendered any of his claims."

From thence the Báb was conducted to the house of Mírzá Báqir, the son of Mírzá Ahmad to whom he had recently succeeded. When they arrived they found his attendant standing at the gate and holding in his hand the Báb's death warrant. "No need to enter," he told them, "My master is already satisfied that his father was right in pronouncing the sentence of death. He can do no better than follow his example."

Mullá Murtadá-Qulí, following in the footsteps of the two other mujtahids, had previously issued his own written testimony and refused to meet face to face his dreaded opponent. No sooner had the farrásh-báshí secured the necessary documents, than he delivered his captive into the hands of Sám Khán, assuring him that he could proceed with his task now that he had obtained the

sanction of the civil and ecclesiastical authorities of the realm

Siyyid Husayn had remained confined in the same room in which he had spent the previous night with the BáB. They were proceeding to place Mírzá Muhammad-'Alí in that same room, when he burst forth into tears and entreated them to allow him to remain with his Master. He was delivered into the hands of Sám Khán who was ordered to execute him also, if he persisted in his refusal to deny his faith.

Sám Khán was in the meantime finding himself increasingly affected by the behavior of his Captive and the treatment that had been meted out to Him. He was seized with great fear lest his action should bring upon him the wrath of God. "I profess the Christian Faith," he explained to the BáB, "and entertain no ill-will against you. If your Cause be the Cause of Truth, enable me to free myself from the obligation of shedding your blood." "Follow your instructions," the BáB replied, "and if your intention be sincere, the Almighty is surely able to relieve you from your perplexity."

Sám Khán ordered his men to drive a nail into the pillar that lay between the door of the room that Siyyid Husayn occupied and the entrance to the adjoining one, and to make fast two ropes to that nail, from which the BáB and His companion were to be separately suspended. Mírzá Muhammad-'Alí begged Sám Khán to be placed in such a manner that his own body would shield that of the BáB. He was eventually suspended in such a position that his head reposed on the breast of his Master. As soon as they were fastened, a regiment of soldiers ranged itself in three files, each of two hundred and fifty men, each of which was ordered to open fire in its turn until the whole detachment had discharged the volleys of its bullets. The smoke of the firing of the seven hundred and fifty rifles was such as to turn the light of the noon-day sun into darkness. About ten thousand people had crowded onto the roof of the barracks as well as on the top of the adjoining houses, all of whom were witnesses to that sad and moving scene.

As soon as the cloud of smoke had cleared away, an astounded multitude were looking

upon a scene which their eyes could scarcely believe. There, standing before them alive and unhurt, was the companion of the BáB, whilst He Himself had vanished uninjured from their sight. Though the cords with which they were suspended had been rent in pieces by the bullets, yet their bodies had miraculously escaped the volleys. Even the tunic which Mírzá Muhammad-'Alí was wearing had, despite the thickness of the smoke, remained unscathed. "The Siyyid-i-BáB has gone from our sight!" rang out the voice of the bewildered multitude. They set out in a frenzied search for Him and found Him, eventually, seated in the same room which He had occupied the night before, engaged in completing His interrupted conversation with Siyyid Husayn. An expression of unruffled calm was upon His face. His body had emerged unscathed from the shower of bullets which the regiment had directed against Him. "I have finished my conversation with Siyyid Husayn," the BáB told the farrásh-báshí, "Now you may proceed to fulfill your intention." The man was too shaken to resume what he had already attempted. Refusing to accomplish his duty he, that same moment, left that scene and resigned his post. He related all that he had seen to his neighbor, Mírzá Siyyid Muhsin, one of the notables of Tabriz, who, as soon as he heard the story, was converted to the Faith.

I was privileged to meet, subsequently, this same Mírzá Siyyid Muhsin who conducted me to the scene of the BáB's martyrdom and showed me the wall where He had been suspended. I was taken to the room in which He had been found conversing with Siyyid Husayn, and was shown the very spot where He had been seated. I saw the very nail which His enemies had hammered into the wall and to which the rope which had supported His body had been attached.

Sám Khán was likewise stunned by the force of this tremendous revelation. He ordered his men to leave the barracks immediately and refused to ever again associate himself and his regiment with any act that involved the least injury to the BáB. He swore as he left that courtlyard never again to resume that task even though his refusal should entail the loss of his own life.

No sooner had Sâm Khán departed than Áqá Ján Khán-i-Khamsih, colonel of the body-guard, known also by the names of Khamsih and Násirí, volunteered to carry out the order for execution. On the same wall and in the same manner the Báb and His companion were again suspended, while the regiment formed into line to open fire upon them. Contrariwise to the previous occasion, when only the cord with which they were suspended had been shot into pieces, this time their bodies were shattered and

were blended into one mass of mingled flesh and bone. "Had you believed in me, O wayward generation," were the last words of the Báb to the gazing multitude as the regiment was preparing to fire the final volley, "everyone of you would have followed the example of this youth, who stood in rank above most of you, and willingly would have sacrificed yourselves in my path. The day will come when you will have recognized me, that day I shall have ceased to be with you."

BAHÁ'U'LLÁH'S TRIBUTE TO THE BÁB

From Ktáb-i-Iqán

THOUGH young and tender of age, and though the Cause He revealed was contrary to the desire of all the peoples of the earth, both high and low, rich and poor, exalted and abased, king and subject, yet He arose and steadfastly proclaimed it. All have known and heard this. He feared no one, He was reckless of consequences. Could such a thing be made manifest except through the power of a Divine Revelation, and the potency of God's invincible Will? By the righteousness of God! Were anyone to entertain so great a Revelation in his heart, the thought of such a declaration would alone confound him! Were the hearts of all men to be crowded into his heart, he would still hesitate to venture upon so awful an enterprise. He could achieve it only by the permission of God, only if the channel of his heart were to be linked with the Source of Divine grace, and his soul be assured of the unfailing sustenance of the Almighty. To what, We wonder, do they ascribe so great a daring? Do they accuse Him of madness as they accused the Prophets of old? Or do they maintain that His motive was none other than leadership and the acquisition of earthly riches?

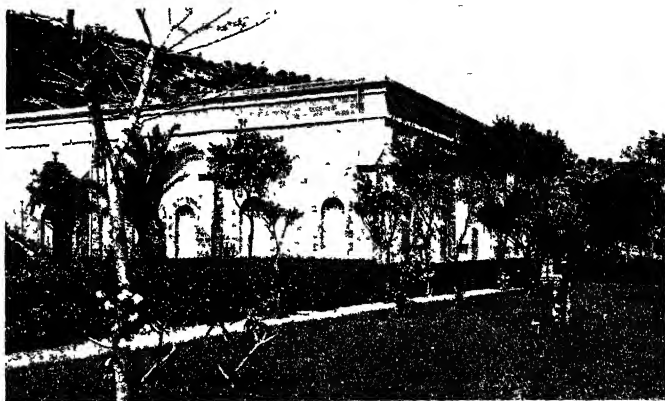
Gracious God! In His Book, which He hath entitled *Qayyúmu'l-Asmá*—the first, the greatest, and mightiest of all books—He prophesied His own martyrdom. In it is this passage: "O Thou Remnant of God! I have sacrificed myself wholly for Thee, I have accepted curses for Thy sake, and have yearned for naught but martyrdom in the path of Thy love. Sufficient Witness unto me is God, the Exalted, the Protector, the Ancient of Days!"

Could the Revealer of such utterance be regarded as walking in any other way than the way of God, and as having yearned for aught else except His good pleasure? In this very verse there lieth concealed a breath of detachment for which, if it were breathed upon the world, all beings would renounce their life, and sacrifice their soul.

And now consider how this Sadrih of the Ridván of God hath, in the prime of youth, risen to proclaim the Cause of God. Behold, what steadfastness He, the Beauty of God, hath revealed! The whole world rose to hinder Him, yet it utterly failed! The more severe the persecution they inflicted on that Sadrih of Blessedness, the more His fervor increased, and the brighter burned the flame of His love. All this is evident, and none disputeth its truth. Finally, He surrendered His soul, and winged His flight unto the realms above.

No sooner had that eternal Beauty revealed Himself in *Shiráz*, in the year sixty (1 e, 1844) and rent asunder the veil of concealment, than the signs of the ascendancy, the might, the sovereignty, and power emanating from that Essence of Essences and Sea of Seas, were manifest in every land. So much so, that from every city there appeared the signs, the evidences, the tokens, and testimonies of that Divine Luminary. How many were those pure and kindly hearts which faithfully reflected the light of that eternal Sun! And how manifold the emanations of knowledge from that Ocean of Divine Wisdom which encompassed all beings! In every city, all the divines and nobles rose to hinder and repress them, and girded up the loins of malice, of envy, and tyranny for their suppression. How great the number of those holy souls, those essences of justice, who, accused of tyranny, were put to death! And how many embodiments of purity, who showed forth naught but true knowledge and stainless deeds, suffered an agonizing death! Notwithstanding all this, each of these holy beings, up to his last moment, breathed the name of God and soared in the realm of submission and resignation. Such was the potency and transmuting influence which He exercised over them, that they ceased to cherish any desire but His Will, and wedded their souls to His remembrance.

Reflect. Who in the world is able to



Shrine of the Báb and of 'Abdu'l-Bahá, Mount Carmel, Haifa, Palestine

manifest such transcendent power, such pervading influence? All these stainless hearts and sanctified souls have, with absolute resignation, responded to the summons of His decree. Instead of making complaint, they rendered thanks unto God, and, amidst the darkness of their anguish, they revealed naught but radiant acquiescence in His Will. It is well known how relentless was the hate, and how bitter the malice and enmity, entertained by all the peoples of earth towards these Companions.

The persecution and pain which they inflicted on these holy and spiritual beings were regarded by them as means

unto salvation, prosperity, and everlasting success. Hath the world, since the days of Adam, witnessed such tumult, such violent commotion? Notwithstanding all the torture they suffered, and the manifold afflictions they endured, they became the object of universal opprobrium and execration.

Methinks, patience was revealed only by virtue of their fortitude, and faithfulness itself was begotten by their deeds.

Do thou ponder these momentous happenings in thine heart, so that thou mayest apprehend the greatness of this Revelation, and perceive its stupendous glory.

THE BÁB AND THE REVELATION OF BAHÁ'U'LLÁH*

DEARLY-BELOVED friends! That the Báb, the inaugurator of the Bábí Dispensation, is fully entitled to rank as one of the self-sufficient Manifestations of God, that He has been invested with sovereign power and authority, and exercises all the rights and prerogatives of independent Prophethood, is yet another fundamental verity which the Message of Bahá'u'lláh insistently proclaims and which its followers must uncompromisingly uphold. That He is not to be regarded merely as an inspired Precursor of the Bahá'í Revelation, that in His person, as He Himself bears witness in the Persian Bayán, the object of all the Prophets gone before Him has been fulfilled, is a truth which I feel it my duty to demonstrate and emphasize. We would assuredly be failing in our duty to the Faith we profess and would be violating one of its basic and sacred principles if in our words or by our conduct we hesitate to recognize the implications of this root principle of Bahá'í belief, or refuse to uphold unreservedly its integrity and demonstrate its truth. Indeed the chief motive actuating me to undertake the task of editing and translating Nabil's immortal Narrative has been to enable every follower of the Faith in the West to better understand and more readily grasp the tremendous implications of His exalted station and to more ardently admire and love Him.

There can be no doubt that the claim to the twofold station ordained for the Báb by the Almighty, a claim which He Himself has so boldly advanced, which Bahá'u'lláh has repeatedly affirmed, and to which the Will and Testament of 'Abdu'l-Bahá has finally given the sanction of its testimony, constitutes the most distinctive feature of the Bahá'í Dispensation. It is a further evidence of its uniqueness, a tremendous accession to the strength, to the mysterious power and authority with which this holy cycle has been invested. Indeed the greatness of the Báb consists primarily,

not in His being the divinely-appointed Forerunner of so transcendent a Revelation, but rather in His having been invested with the powers inherent in the inaugurator of a separate religious Dispensation, and in His wielding, to a degree unrivaled by the Messengers gone before Him, the sceptre of independent Prophethood.

The short duration of His Dispensation, the restricted range within which His laws and ordinances have been made to operate, supply no criterion whatever wherewith to judge its Divine origin and to evaluate the potency of its message. *"That so brief a span,"* Bahá'u'lláh Himself explains, *"should have separated this most mighty and wondrous Revelation from Mine own previous Manifestation, is a secret that no man can unravel and a mystery such as no mind can fathom. Its duration had been fore-ordained, and no man shall ever discover its reason unless and until he be informed of the contents of My Hidden Book."* *"Behold,"* Bahá'u'lláh further explains in the Kitáb-i-Badí', one of His works refuting the arguments of the people of the Bayán, *"behold, how immediately upon the completion of the ninth year of this wondrous, this most holy and merciful Dispensation, the requisite number of pure, of wholly consecrated and sanctified souls had been most secretly consummated."*

The marvelous happenings that have heralded the advent of the Founder of the Bábí Dispensation, the dramatic circumstances of His own eventful life, the miraculous tragedy of His martyrdom, the magic of His influence exerted on the most eminent and powerful among His countrymen, to all of which every chapter of Nabil's stirring narrative testifies, should in themselves be regarded as sufficient evidence of the validity of His claim to so exalted a station among the Prophets.

* From "The Dispensation of Baha'u'llah," by Shoghi Effendi.

However graphic the record which the eminent chronicler of His life has transmitted to posterity, so luminous a narrative must pale before the glowing tribute paid to the Báb by the pen of Bahá'u'lláh. This tribute the Báb Himself has, by the clear assertion of His claim, abundantly supported, while the written testimonies of 'Abdu'l-Bahá have powerfully reinforced its character and elucidated its meaning.

Where else if not in the Kitáb-i-Íqán can the student of the Bábí Dispensation seek to find those affirmations that unmistakably attest the power and spirit which no man, except he be a Manifestation of God, can manifest? "Could such a thing," exclaims Bahá'u'lláh, "be made manifest except through the power of a Divine Revelation and the potency of God's invincible Will? By the righteousness of God! Were anyone to entertain so great a Revelation in his heart the thought of such a declaration would alone confound him! Were the hearts of all men to be crowded into his heart, he would still hesitate to venture upon so awful an enterprise." "No eye," He in another passage affirms, "hath beheld so great an outpouring of bounty, nor hath any ear heard of such a Revelation of loving-kindness. The Prophets 'endowed with constancy,' whose loftiness and glory shine as the sun, were each honored with a Book which all have seen and the verses of which have been duly ascertained. Whereas the verses which have rained from this Cloud of divine mercy have been so abundant that none hath yet been able to estimate their number. How can they belittle this Revelation? Hath any age witnessed such momentous happenings?"

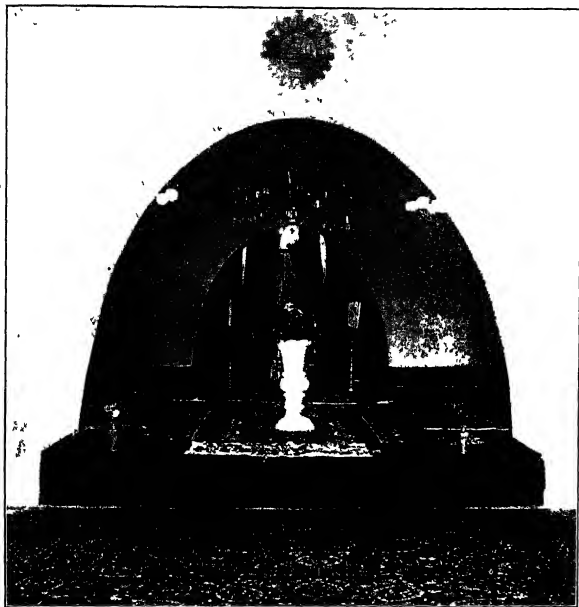
Commenting on the character and influence of those heroes and martyrs whom the spirit of the Báb had so magically transformed Bahá'u'lláh reveals the following. "If these companions be not the true strivers after God, who else could be called by this name? . . . If these companions, with all their marvelous testimonies and wondrous works, be false, who then is worthy to claim for himself the truth? Has the world since the days of Adam witnessed such tumult, such violent commotion? Methinks, patience was revealed only by virtue of their

fortitude, and faithfulness itself was begotten only by their deeds."

Wishing to stress the sublimity of the Báb's exalted station as compared with that of the Prophets of the past, Bahá'u'lláh in that same epistle asserts: "No understanding can grasp the nature of His Revelation, nor can any knowledge comprehend the full measure of His Faith." He then quotes, in confirmation of His argument, these prophetic words: "Knowledge is twenty and seven letters. All that the Prophets have revealed are two letters thereof. No man thus far hath known more than these two letters. But when the Qá'im shall arise, He will cause the remaining twenty and five letters to be made manifest." "Behold," He adds, "how great and lofty is His station! His rank excelleth that of all the Prophets and His Revelation transcendeth the comprehension and understanding of all their chosen ones." "Of His Revelation," He further adds, "the Prophets of God, His saints and chosen ones have either not been informed, or, in pursuance of God's inscrutable decree, they have not disclosed."

Of all the tributes which Bahá'u'lláh's unerring pen has chosen to pay to the memory of the Báb, His "Best-Beloved," the most memorable and touching is this brief, yet eloquent passage which so greatly enhances the value of the concluding passages of that same epistle. "Amidst them all," He writes, referring to the afflictive trials and dangers besetting Him in the city of Baghdád, "We stand life in hand wholly resigned to His Will, that perchance through God's loving kindness and grace, this revealed and manifest Letter (Bahá'u'lláh) may lay down His life as a sacrifice in the path of the Primal Point, the most exalted Word (the Báb). By Him, at whose bidding the Spirit hath spoken, but for this yearning of Our soul, We would not, for one moment, have tarried any longer in this city."

Dearly-beloved friends! So resounding a praise, so bold an assertion issued by the pen of Bahá'u'lláh in so weighty a work, are fully re-echoed in the language in which the Source of the Bábí Revelation has chosen to clothe the claims He himself has advanced. "I am the Mystic Fare," the Báb thus proclaims His station in the Qayyúm-i-Asmá',



The Interior of the Shrine of the Báb on Mount Carmel

"which the Hand of Omnipotence hath reared I am the Lamp which the Finger of God hath lit within its niche and caused to shine with deathless splendor I am the Flame of that supernal Light that glowed upon Sinai in the gladsome Spot, and lay concealed in the midst of the Burning Bush" "O Qurratu'l-'Ayn!" He, addressing Himself in that same commentary, exclaims, "I recognize in Thee none other except the 'Great Announcement'—the Announcement voiced by the Concourse on high By this name, I bear witness, they that circle the Throne of Glory have ever known Thee" "With each and every Prophet, Whom We have sent down in the past," He further adds, "We have established a separate Covenant concerning the 'Remembrance of God' and His Day Manifest, in the realm of glory and

through the power of truth, are the 'Remembrance of God' and His Day before the eyes of the angels that circle His mercy-seat" "Should it be Our wish," He again affirms, "it is in Our power to compel, through the agency of but one letter of Our Revelation, the world and all that is therein to recognize, in less than the twinkling of an eye, the truth of Our Cause"

"I am the Primal Point," the Báb thus addresses Muhammad Sháh from the prison-fortress of Máh-Kú, "from which have been generated all created things I am the Countenance of God Whose splendor can never be obscured, the light of God whose radiance can never fade All the keys of heaven God hath chosen to place on My right hand, and all the keys of hell on My left I am one of the sustaining pillars

of the Primal Word of God *Whosoever hath recognized Me, hath known all that is true and right, and hath attained all that is good and seemly* The substance wherewith God hath created Me is not the clay out of which others have been formed He hath conferred upon Me that which the worldly-wise can never comprehend, nor the faithful discover" "Should a tiny ant," the Báb, wishing to stress the limitless potentialities latent in His Dispensation, characteristically affirms, "*desire in this day to be possessed of such power as to be able to unravel the abstrusest and most bewildering passages of the Qur'án, its wish will no doubt be fulfilled, inasmuch as the mystery of eternal might vibrates within the innermost being of all created things,*" "If so helpless a creature," is 'Abdu'l-Bahá's comment on so startling an affirmation, "*can be endowed with so subtle a capacity, how much more efficacious must be the power released through the liberal effusions of the grace of Bahá'u'lláh*"

To these authoritative assertions and solemn declarations made by Bahá'u'lláh and the Báb must be added 'Abdu'l-Bahá's own incontrovertible testimony He, the appointed interpreter of the utterances of both Bahá'u'lláh and the Báb, corroborates, not by implication but in clear and categorical language, both in His Tablets and in His Testament, the truth of the statements to which I have already referred

In a Tablet addressed to a Bahá'í in Mázin-darán, in which He unfolds the meaning of a misinterpreted statement attributed to Him regarding the rise of the Sun of Truth in this century, He sets forth, briefly but conclusively, what should remain for all time our true conception of the relationship between the two Manifestations associated with the Bahá'í Dispensation. "*In making such a statement,*" He explains, "*I had in mind no one else except the Báb and Bahá'u'lláh, the character of whose Revelations it had been my purpose to elucidate* The Revelation of the Báb may be likened to the sun, its station corresponding to the first sign of the

Zodiac—the sign Aries—which the sun enters at the Vernal Equinox The station of Bahá'u'lláh's Revelation, on the other hand, is represented by the sign Leo, the sun's mid-summer and highest station By this is meant that this holy Dispensation is illumined with the light of the Sun of Truth shining from its most exalted station, and in the plenitude of its resplendency, its beat and glory"

"The Báb, the Exalted One," 'Abdu'l-Bahá more specifically affirms in another Tablet, "*is the Morn of Truth, the splendor of Whose light shmeth throughout all regions* He is also the Harbinger of the Most Great Light, the Abbá Luminary The Blessed Beauty is the One promised by the sacred books of the past, the revelation of the Source of light that shone upon Mount Sinai, Whose fire glowed in the midst of the Burning Bush We are, one and all servants of their threshold, and stand each as a lowly keeper at their door" "Every proof and prophecy," is His still more emphatic warning, "*every manner of evidence, whether based on reason or on the text of the scriptures and traditions, are to be regarded as centered in the persons of Bahá'u'lláh and the Báb In them is to be found their complete fulfillment*"

And finally, in His Will and Testament, the repository of His last wishes and parting instructions, He in the following passage, specifically designed to set forth the guiding principles of Bahá'í belief, sets the seal of His testimony on the Báb's dual and exalted station "*The foundation of the belief of the people of Bahá (may my life be offered up for them) is this* His holiness the exalted One (the Báb) is the Manifestation of the unity and oneness of God and the Forerunner of the Ancient Beauty (Bahá'u'lláh) His holiness, the Abbá Beauty (Bahá'u'lláh) (may my life be offered up as a sacrifice for His steadfast friends) is the supreme Manifestation of God and the Dayspring of His most divine Essence" "All others," He significantly adds, "*are servants unto Him and do His bidding*"

PART TWO

AMERICA'S SPIRITUAL DESTINY

References to North America in the Bahá'í Writings

I

BAHÁ'U'LLÁH

O RULERS of America, and Presidents of the Republics therein! Harken to the strains of the Dove on the Branch of Eternity singing the melody "There is no God but Me, the Everlasting, the Forgiver, the Generous"

Adorn the temple of dominion with the embroidered garment of justice and virtue, and crown its head with the diadem of the celebration of your Lord, the Creator of heaven and earth Thus the Day-Spring of the Names commands you on the part of the One all-knowing and wise' The Promised One has appeared in this exalted

Station, whereat all creation, both seen and unseen, smiled and rejoiced

O people, avail yourselves of the Day of God Verily, to meet Him is better for you than all that upon which the sun rises, were you of those who know!

O concourse of Statesmen! Harken to that which is raised from the Day-Spring of Majesty, that "There is no God but Me, the Speaker, the All-Knowing Assist with the hands of justice the broken-hearted, and crush the great oppressors with the scourges of the commands of your Lord, the Powerful, the Wise!"

II

'ABDUL-BAHÁ

Public Addresses in the United States and Canada, 1912

The body of the human world is sick Its remedy and healing will be the oneness of the kingdom of humanity Its life is the Most Great Peace Its illumination and quickening is love Its happiness is the attainment of spiritual perfections It is my wish and hope that in the bounties and favors of the Blessed Perfection (Bahá'u'lláh) we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the Most Great Peace of divine intention shall be established upon the foundations of the unity of the world of men with God May the love of God be spread from this city, from this meeting, to all the surrounding countries Nay, may America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing For America

has developed powers and capacities greater and more wonderful than other nations While it is true that its people have attained a marvelous material civilization, I hope that spiritual forces may animate this great body and a corresponding spiritual civilization be established

New York, April 16

I have traveled this long distance, crossed the Atlantic Ocean to this western continent in the desire and hope that the strongest bond of unity may be established between America and Persia I know this to be your wish and purpose also and am sure of your cooperation We shall therefore offer supplication in the divine threshold that a great love may take possession of the hearts of men and unite the nations of the world

We will pray that the ensign of international peace may be uplifted and that the oneness of the world of humanity may be realized and accomplished. All this is made possible and practicable through your efforts. May this American democracy be the first nation to establish the foundation of international agreement. May it be the first nation to proclaim the universality of mankind. May it be the first to upraise the standard of the "Most Great Peace," and through this nation of democracy may these philanthropic intentions and institutions be spread broadcast throughout the world. Truly this is a great and revered nation. Here liberty has reached its highest degree. The intentions of its people are most praiseworthy. They are indeed worthy of being the first people to build the tabernacle of the great peace and proclaim the oneness of the world of humanity. I will supplicate God for assistance and confirmation in your behalf. Washington, D C, April 20 .

Today I am exceedingly glad that both white and colored people have gathered here and I hope the time will come when they shall live together in the utmost peace, unity and friendship. I wish to say one thing of importance to both in order that the white race may be just and kind to the colored and that the colored race may in turn be grateful and appreciative toward the white. The great proclamation of liberty and emancipation from slavery was made upon this continent. A long bloody war was fought by white men for the sake of colored people. These white men forfeited their possessions and sacrificed their lives by thousands in order that colored men might be freed from bondage. The colored population of the United States of America are possibly not fully informed of the wide-reaching effect of this freedom and emancipation upon their colored brethren in Asia and Africa where even more terrible conditions of slavery existed. Influenced and impelled by the example of the United States, the European powers proclaimed universal liberty to the colored race and slavery ceased to exist. This effort and accomplishment by the white nations should never be lost sight of. Both races should rejoice in gratitude, for the

institution of liberty and equality here became the cause of liberating your fellow-beings elsewhere. . .

Therefore strive earnestly and put forth your greatest endeavor toward the accomplishment of this fellowship and the cementing of this bond of brotherhood between you. Such an attainment is not possible without will and effort on the part of each, from one, expressions of gratitude and appreciation, from the other, kindness and recognition of equality. Each one should endeavor to develop and assist the other toward mutual advancement. This is possible only by conjoining of effort and inclination. Love and unity will be fostered between you, thereby bringing about the oneness of mankind. For the accomplishment of unity between the colored and whites will be an assurance of the world's peace. Then racial prejudice, national prejudice, limited patriotism and religious bias will pass away and remain no longer.

Washington, D C, April 23

O God! O Thou who givest! This congregation is turning to Thee, casting their glances toward Thy Kingdom and favor, longing to behold the lights of Thy face. O God! bless this nation. Confirm this government. Reveal Thy glory unto this people and confer upon them life eternal. O God! illumine the faces, render the hearts radiant, exhilarate the breasts, crown the heads with the diadem of Thy providence, cause them to soar in Thy pure atmosphere so they may reach the highest pinnacles of Thy splendor. Assist them in order that this world may ever find the light and effulgence of Thy presence. O God! shelter this congregation and admonish this nation. Render them progressive in all degrees. May they become leaders in the world of humanity. May they be Thy examples among humankind. May they be manifestations of Thy grace. May they be filled with the inspiration of Thy Word. Thou art the powerful! Thou art the mighty! Thou art the giver and thou art the omniscient!

Chicago, May 3

In this western world with its stimulating climate, its capacities for knowledge and

lofty ideals, the message of peace should be easily spread. The people are not so influenced by imitations and prejudices, and through their comprehension of the real and unreal they should attain the truth. They should become leaders in the effort to establish the oneness of humankind. What is higher than this responsibility? In the kingdom of God no service is greater and in the estimation of the prophets including Jesus Christ there is no deed so estimable.

Yet even now warfare prevails. Envy and hatred have arisen between nations but because I find the American nation so capable of achievement and this government the fairest of western governments, its institutions superior to others, my wish and hope is that the banner of international reconciliation may first be raised on this continent and the standard of the "Most Great Peace" be unfurled here. May the American people and their government unite in their efforts in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity I beg that you strive and pray with heart and soul, devoting all your energies to this end that the banner of international peace may be upraised here and that this democracy may be the cause of the cessation of warfare in all other countries.

Observe what is taking place in Tripoli, men cutting each other into pieces, bombardment from the sea, attacks from the land and the hail of dynamite from the very heaven itself. The contending armies are thirsting for each other's blood. How they can do this is inconceivable. They have fathers, mothers, children, they are human. What of their wives and families? Think of their anguish and suffering. How unjust, how terrible! Human beings should prevent and forbid this. These kings, rulers and chieftains should strive for the good of their subjects instead of their destruction. These shepherds should bring their sheep within the fold, comfort them and give them pasture instead of death and slaughter.

I supplicate the divine Kingdom and ask that you may be instrumental in establishing the Great Peace in this country and that

this government and nation may spread it to all the world
Chicago, May 3

O thou kind Lord! Thou hast created all humanity from the same original parents. Thou hast intended that all belong to the same household. In Thy holy presence they are Thy servants and all mankind are sheltered beneath Thy tabernacle. All have gathered at Thy table of bounty and are radiant through the light of Thy providence. O God! Thou art kind to all, thou hast provided for all, thou dost shelter all, thou dost confer life upon all. Thou hast endowed all with talents and faculties, all are submerged in the ocean of Thy mercy. O thou kind Lord! unite all, let the religions agree, make the nations one so that they may be as one kind and as children of the same fatherland. May they associate in unity and concord. O God! upraise the standard of the oneness of humankind. O God! establish the "Most Great Peace." Cement the hearts together, O God! O thou kind father, God! exultate the hearts through the fragrance of Thy love, brighten the eyes through the light of Thy guidance, cheer the hearing with the melodies of Thy Word and shelter us in the cave of Thy providence. Thou art the mighty and powerful! Thou art the forgiving and thou art the one who overlookest the shortcomings of humankind.
Chicago, May 5

This revered American nation presents evidences of greatness and worth. It is my hope that this just government will stand for peace so that warfare may be abolished throughout the world and the standards of national unity and reconciliation be upraised. This is the greatest attainment of the world of humanity. This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in the east and the west for the triumph of its democracy. I pray that this may come to pass and I ask the blessing of God in behalf of you all.
Cleveland, May 6

All of us know that international peace is

good, that it is conducive to human welfare and the glory of man, but volition and action are necessary before it can be established. Action is the essential. Inasmuch as this century is a century of light, capacity for action is assured to mankind. Necessarily the divine principles will be spread among men until the time of action arrives. Surely this has been so and truly the time and conditions are ripe for action now. All men know that verily, war is a destroyer of human foundations and in every country of the world this is admitted and apparent.

I find the United States of America an exceedingly progressive nation, the government just, the people in a state of readiness and the principle of equality established to an extraordinary degree. Therefore it is my hope that inasmuch as the standard of international peace must be upraised it may be upraised upon this continent, for this nation is more deserving and has greater capacity for such an initial step than any other. If other nations should attempt to do this the motive will be misunderstood. Your government has, strictly speaking, no colonies to protect. You are not endeavoring to extend your domain nor have you need of territorial expansion. Therefore if America takes the first step toward the establishment of world peace it is certain to be ascribed to unselfishness and altruism. Just now Europe is a battlefield of ammunition ready for a spark, and one spark will set aflame the whole world. Before these complications and cataclysmic events happen, take the step to prevent it. Let this be her mission and undertaking and may its blessed impetus spread to all countries. New York, May 12.

His Holiness Bahá'u'lláh was imprisoned and subjected to severe persecutions. Finally He was exiled from Persia to Mesopotamia, from Baghdád He was sent to Constantinople and Adrianople and from thence to the prison of Akka in Syria. Through all these ordeals He strove day and night to proclaim the oneness of humanity and promulgate the message of Universal Peace. From the prison of Akka He addressed the kings and rulers of the earth in lengthy letters summoning them to international agreement and explicitly

stating that the standard of the "Most Great Peace" would surely be upraised in the world.

This has come to pass. The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now, Praise be to God! in all countries of the world, lovers of peace are to be found and these principles are being spread among mankind, especially in this country. Praise be to God! this thought is prevailing and souls are continually arising as defenders of the oneness of humanity, endeavoring to assist and establish international peace. There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world. I give thanks to God that I find you imbued with such susceptibilities and lofty aspirations and I hope that you will be the means of spreading this light to all men. Thus may the Sun of Reality shine upon the east and west. The enveloping clouds shall pass away and the heat of the divine rays will dispel the mist. The reality of man shall develop and come forth as the image of God his creator. The thoughts of man shall take such upward flight that former accomplishments shall appear as the play of children,—for the ideas and beliefs of the past and the prejudices regarding race and religion have ever been lowering and destructive to human evolution. I am most hopeful that in this century these lofty thoughts shall be conducive to human welfare. Let this century be the sun of previous centuries the effulgences of which shall last forever, so that in times to come they shall glorify the twentieth century, saying the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of international peace, the twentieth century was the century of divine bestowals and the twentieth century has left traces which shall last forever.

New York, May 13

I have come to this country in the ad-

vanced years of my life, undergoing difficulties of health and climate because of excessive love for the friends of God. It is my wish that they may be assisted to become servants of the heavenly kingdom, captives in the service of the will of God. This captivity is freedom, this sacrifice is glorification, this labor is reward, this need is bestowal. For service in love for mankind is unity with God. He who serves has already entered the kingdom and is seated at the right hand of his Lord.

New York, June 11

I desire to make manifest among the friends in America a new light that they may become a new people, that a new foundation may be established and complete harmony be realized, for the foundation of Bahá'u'lláh is love. When you go to Green Acre you must have infinite love for each other, each preferring the other before himself. The people must be so attracted to you that they will exclaim "What happiness exists among you!" and will see in your faces the lights of the kingdom, then in wonderment they will turn to you and seek the cause of your happiness. You must give the message through action and deed, not alone by word. Word must be conjoined with deed. You must love your friend better than yourself, yes, be willing to sacrifice yourself. The cause of Bahá'u'lláh has not yet appeared in this country. I desire that you be ready to sacrifice everything for each other, even life itself, then I will know that the cause of Bahá'u'lláh has been established. I will pray for you that you may become the cause of upraising the lights of God. May everyone point to you and ask "Why are these people so happy?" I want you to be happy in Green Acre, to laugh, smile and rejoice in order that others may be made happy by you. I will pray for you.

New York, July 1

My highest hope and desire is that the strongest and most indissoluble bond shall be established between the American nation and the people of the Orient. This is my prayer to God. May the day come when through divine and spiritual activity in the human world, the religions shall be reconciled

and all races of mankind come together in unity and love. Fifty years ago His Holiness Bahá'u'lláh proclaimed the peace of the nations and oneness of the divine religions, addressing His words to all the kings and rulers of the world in specific tablets. Therefore my supreme desire is the unity of the east and west, Universal Peace, and the oneness of the world of humanity.

Denver, September 25

The issue of paramount importance in the world today is International Peace. The European continent is like an arsenal, a storehouse of explosives ready for ignition, and one spark will set the whole of Europe aflame, particularly at this time when the Balkan question is before the world. Even now war is raging furiously in some places, the blood of innocent people is being shed, children are made captive, women are left without support and homes are being destroyed. Therefore the greatest need in the world today is International Peace. The time is ripe. It is time for the abolition of warfare, the unification of nations and governments. It is the time for love. It is time for cementing together the east and the west.

Inasmuch as the Californians seem peace-loving and possessed of great worthiness and capacity, I hope that advocates of peace may daily increase among them until the whole population shall stand for that beneficent outcome. May the men of affairs in this democracy uphold the standard of international conciliation. Then may altruistic aims and thoughts radiate from this center toward all other regions of the earth and may the glory of this accomplishment forever halo the history of this country. May the first flag of International Peace be upraised in this State. May the first illumination of reality shine gloriously upon this soil. May this center and capitol become distinguished in all degrees of accomplishment, for the virtues of humanity and the possibilities of human advancement are boundless. There is no end to them and whatever be the degree to which humanity may attain, there are always degrees beyond. There is no attainment in the contingent realm of which it may be said "Beyond this state of being and perfection there is no other," or "This has

achieved the superlative degree." No matter how perfect it may appear, there is always a greater degree of attainment to be reached. Therefore no matter how much humanity may advance there are even higher stations to be attained because virtues are unlimited. There is a consummation for everything except virtues and although this country has achieved extraordinary progress, I hope that its attainment may be immeasurably greater, for the divine bounties are infinite and unlimited.

Sacramento, October 26

As we are in Cincinnati, the home of President Taft, who has rendered such noble service to the cause of peace, I will dictate a statement for the people of Cincinnati and America generally.

In the Orient I was informed that there are many lovers of peace in America. Therefore I left my native land to associate here with those who are the standard-bearers of international conciliation and agreement. Having traveled from coast to coast, I find the United States of America vast and progressive, the government just and equitable, the nation noble and independent. I attended many meetings where International Peace was discussed and am always extremely happy to witness the results of such meetings, for one of the great principles of Bahá'u'lláh's teachings is the establishment of agreement among the peoples of the world.

He founded and taught this principle in the Orient fifty years ago. He proclaimed international unity, summoned the religions of the world to harmony and reconciliation and established fellowship among many races, sects and communities. At that time He wrote Epistles to the kings and rulers of the world, calling upon them to arise and cooperate with Him in spreading these principles, saying that the stability and advancement of humanity could only be realized through the unity of the nations. Through His efforts this principle of universal harmony and agreement was practically demonstrated in Persia and other countries. Today, in Persia, for instance, there are many people of various races and religions who have followed the exhortations of Bahá'u-

lláh and are living together in love and fellowship without religious, patriotic or racial prejudices. Muhammadans, Jews, Christians, Buddhists, Zoroastrians, and many others.

America has arisen to spread the teachings of peace, to increase the illumination of humankind and bestow happiness and prosperity upon the children of men. These are the principles and evidences of divine civilization. America is a noble nation, the standard-bearer of peace throughout the world, shedding light to all regions. Foreign nations are not untrammelled and free from intrigues and complications like the United States, therefore they are not able to bring about universal harmony, but America—praise be to God!—is at peace with all the world and is worthy of raising the flag of brotherhood and international agreement. When this is done, the rest of the world will accept. All nations will join in adopting the teachings of Bahá'u'lláh revealed more than fifty years ago. In His epistles He asked the parliaments of the world to send their wisest and best men to an international world conference which should decide all questions between the peoples and establish Universal Peace. This would be the highest court of appeal and the parliament of man so long dreamed of by poets and idealists would be realized. Its accomplishment would be more far-reaching than the Hague tribunal.

I am most grateful to President Taft for having extended his influence toward the establishment of Universal Peace. What he has accomplished in making treaties with various nations is very good but when we have the inter-parliamentary body composed of delegates from all the nations of the world and devoted to the maintenance of agreement and good will, the utopian dream of sages and poets, the parliament of man, will be realized.

Cincinnati, November 5

Praise be to God! The standard of liberty is held aloft in this land. You enjoy political liberty, you enjoy liberty of thought and speech, religious liberty, racial and personal liberty. Surely this is worthy of appreciation and thanksgiving.

Washington, D. C., November 6

It is my fond and fervent hope through the favor of God that this present meeting may be instrumental in ushering in the day when the standard of the oneness of the world of humanity shall be held aloft in America. May it be the first real foundation of International Peace, having for its object universal service to man. May it be divine philanthropy without distinctions or differentiations in humankind. May you consider all religions the instruments of God and regard all races as channels of divine manifestation. May you view mankind as the sheep of God and know for a certainty that He is the real shepherd. Washington, D. C., November 9

I consider the American people a highly civilized and intelligent nation,—a nation investigating truth and reality. It is my hope that through the efforts of this noble nation the solidarity of humanity may be continually advanced, that the illumination of the human world may become widespread, that the banner of Universal Peace may be held aloft, the lamp of the oneness of the human world be ignited and the hearts of the east and west be conjoined. Then

the reality of the divine religions shall become resplendent and refulgent, indicating that they were meant to be the cause of unity and love and that through them, heavenly bestowals have ever been conferring light upon the human world. New York, November 18

I have been in America nine months and have traveled to all the large cities, speaking before various assemblages, proclaiming to them the oneness of the world of humanity, summoning all to union, harmony, and oneness. I have indeed received the greatest kindness from the American people. I look upon them as a noble nation capable of every perfection. Tomorrow I am going away to Europe and now I bid farewell to you all, seeking for you the divine mercy, the eternal glory and everlasting life; and I pray that you may attain the highest station of humanity. I am greatly pleased with this meeting. My happiness is great. I shall never forget you. You shall always live in my thought. I shall always pray and supplicate before the Kingdom of God and seek heavenly blessings for you. New York, December 5

III

'ABDU'L-BAHÁ

Tablets of the Divine Plan

To the Assemblies and Meetings of the Believers of God and the maid-servants of the Merciful in the United States and Canada

Upon them be Bahá'u'lláh El-Abhá!

HE IS GOD!

O ye blessed souls!

I desire for you eternal success and prosperity and beg perfect confirmation for each one in the divine world. My hope for you is that each one may shine forth like unto the morning star from the horizon of the world and in this Garden of God become a blessed tree, producing everlasting fruits and results.

Therefore I direct you to that which is conducive to your heavenly confirmation and illumination in the Kingdom of God!

It is this: Alaska is a vast country, although one of the maid-servants of the Merciful has hastened to those parts, serving as a librarian in the Public Library, and according to her ability is not failing in teaching the Cause, yet the call of the Kingdom of God is not yet raised through that spacious territory.

His Holiness Christ says: Travel ye to the East and to the West of the world and

summon the people to the Kingdom of God Hence the mercy of God must encompass all humanity Therefore do ye not think it permissible to leave that region deprived of the breezes of the Morn of Guidance Consequently, strive as far as ye are able to send to those parts fluent speakers, who are detached from aught else save God, attracted with the fragrances of God, and sanctified and purified from all desires and temptations Their sustenance and food must consist of the teachings of God First they must themselves live in accordance with those principles, then guide the people Perchance, God willing, the lights of the most great guidance may illumine that country and the breezes of the rose garden of the love of God may perfume the nostrils of the inhabitants of Alaska Should ye become confirmed in thus rendering such a service, rest ye assured that ye shall crown your heads with the diadem of everlasting sovereignty, and at the threshold of oneness you will become the favored and accepted servants

Likewise the Republic of Mexico is very important The majority of the inhabitants of that country are devoted Catholics They are totally unaware of the reality of the Bible, the Gospel and the new divine teachings They do not know that the basis of the religions of God is one and that the Holy Manifestations are like unto the Sun of Truth, rising from the different dawning places Those souls are submerged in the sea of dogmas If one breath of life be blown over them, great results will issue therefrom But it is better for those who intend to go to Mexico to teach, to be familiar with the Spanish language

Similarly, the six Central American Republics, situated south of Mexico,—Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and the seventh country, Belize or British Honduras The teachers going to these parts must also be familiar with the Spanish language

You must give great importance to teaching the Indians *i e*, the aborigines of America For these souls are like the ancient inhabitants of Peninsular Arabia, who previous to the Manifestation of His Holiness Muhammad were treated as savages But when the Muhammadic light shone forth in their

midst, they became so illumined that they brightened the world Likewise, should these Indians and aborigines be educated and obtain guidance, there is no doubt that through the divine teachings, they will become so enlightened as in turn to shed light to all regions

All the above countries have importance, but especially the Republic of Panama, wherein the Atlantic and the Pacific Oceans come together through the Panama Canal It is a center for travel and passage from America to other continents of the world, and in the future it will gain most great importance

Likewise the Islands of the West Indies, such as Cuba, Haiti, Puerto Rico, Jamaica, the Islands of the Lesser Antilles, Bahama Islands, even the small Watling Island, have great importance, especially the two black Republics, Haiti and Santo Domingo, situated in the cluster of the Greater Antilles Likewise the cluster of the Islands of Bermuda in the Atlantic Ocean have importance

In a similar way, the Republics on the Continent of South America—Colombia, Ecuador, Peru, Brazil, British Guiana, Dutch Guiana, French Guiana, Bolivia, Chile, Argentina, Uruguay, Paraguay, Venezuela, also the Islands in the North, East and West of South America, such as Falkland Island, Galapagos, Juan Fernandez, Tobago and Trinidad Likewise the city of Bahia, situated on the eastern shore of Brazil Because it is some time that it has become known by this name, its efficacy will be most potent

In short, O ye believers of God! Exalt your effort and magnify your aims. His Holiness Christ says Blessed are the poor, for theirs shall be the Kingdom of Heaven In other words Blessed are the nameless and traceless poor, for they are the leaders of mankind Likewise it is said in the Qur'án "We desire to bestow our gifts upon those who have become weak on the face of the earth, and make them a nation, and the heirs (of spiritual truth)" Or, we wish to grant a favor to the impotent souls and suffer them to become the inheritors of the Messengers and Prophets

Therefore, now is the time that you may

divest yourselves from the garment of attachment to this phenomenal realm, be wholly severed from the physical world, become angels of heaven and travel and teach through all these regions

I declare by Him, beside whom there is no one, that each one of you shall become the Israfil of Life, blowing the breath of life in the souls of others

Upon you be greeting and praise!

SUPPLICATION

O Thou Incomparable God! O thou Lord of the Kingdom! These souls are Thy heavenly army Assist them and with the cohorts of the Supreme Concourse, make

them victorious, so that each one of them may become like unto a regiment and conquer these countries through the love of God and the illumination of divine teachings

O God! Be Thou their supporter and their helper, and in the wilderness, the mountain, the valley, the forests, the prairies and the seas, be Thou their confidant—so that they may cry out through the power of the Kingdom and the breath of the Holy Spirit!

Venly Thou art the powerful, the mighty and the omnipotent, and Thou art the wise, the hearing and the seeing

Haifa, Palestine,

April 8, 1916

To the believers and the maid-servants of the Merciful of the Babá'i Assemblies and Meetings in the United States and Canada!

HE IS GOD!

O ye real Babá'is of America!

Praise be to His Highness the Desired One that ye have become confirmed in the promotion of divine teachings in that vast Continent, raised the call of the Kingdom of God in that region and announced the Glad Tidings of the manifestation of the Lord of Hosts and His Highness the Promised One Thanks be unto the Lord that ye have become assisted and confirmed in this aim This is purely through the confirmations of the Lord of Hosts and the breaths of the Holy Spirit At present your confirmation is not known and understood Ere long ye shall observe that each one of you like unto a brilliant and shining star will diffuse the light of guidance from that horizon and that ye have become the cause of eternal life to the inhabitants of America

Consider! The station and the confirmation of the apostles in the time of Christ was not known, and no one looked on them with the feeling of importance—nay, rather, they persecuted and ridiculed them Later on it became evident what crowns studded with the brilliant jewels of guidance were placed on the heads of the apostles, Mary Magdalene and Mary the mother of John

Likewise your confirmation is not known at the present time I hope that ere long it may throw a mighty reverberation

through the pillars of the earth Therefore it is the hope of 'Abdu'l-Bahá that just as ye are confirmed and assisted on the continent of America, ye may also be confirmed and assisted in other continents of the globe—that is, ye may carry the fame of the Cause of God to the East and to the West and spread the Glad Tidings of the appearance of the Kingdom of the Lord of Hosts throughout the five continents of the world

When this divine call travels from the continent of America to Europe, Asia, Africa, Australia and the Islands of the Pacific, the American believers shall be established on the throne of everlasting Glory, the fame of their illumination and guidance shall reach to all regions and the renown of their greatness become world-wide Therefore, a party, speaking the languages, severed, holy, sanctified and filled with the love of God, must turn their faces to and travel through the three great island groups of the Pacific Ocean,—Polynesia, Micronesia and Malanesia, and the islands attached to these groups, such as New Guinea, Borneo, Java, Sumatra, Philippine Islands, Solomon Islands, Fiji Islands, New Hebrides, Loyalty Islands, New Caledonia, Bismarck Archipelago, Ceram, Celebes, Friendly Islands, Samoa Islands, Society Islands, Caroline Islands, Low Archipelago, Marquesas, Hawaiian Islands, Gilbert Islands, Moluccas, Marshall Islands, Timor and the other islands With hearts

overflowing with the love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God, they must deliver the Glad Tidings of the manifestation of the Lord of Hosts to all the people. Know ye of a certainty that in whatever meeting ye may enter, in the apex of that meeting the Holy Spirit shall be waving and the heavenly confirmations of the Blessed Perfection shall encompass all.

Consider ye, that Miss Agnes Alexander, the daughter of the Kingdom, the beloved maid-servant of the Blessed Perfection, traveled alone to Hawaii and the Island of Honolulu, and now she is gaining spiritual victories in Japan! Reflect ye how this daughter was confirmed in the Hawaiian Islands. She became the cause of the guidance of a gathering of people.

Likewise Miss Knobloch traveled alone to Germany. To what a great extent she became confirmed! Therefore, know ye of a certainty that whosoever arises in this day to diffuse the divine fragrances the cohorts of the Kingdom of God shall confirm him and the bestowals and the favors of the Blessed Perfection shall encircle him.

O how I long that it could be made possible for me to travel throughout these parts, even if necessary on foot and with the utmost poverty, and while passing through the cities, villages, mountains, deserts and oceans, cry at the top of my voice "Yá Bahá'í! Abhá!" and promote the divine teachings. But now this is not feasible for me, therefore I live in great regret; perchance, God willing, ye may become assisted therein.

At this time, in the Islands of Hawaii, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of faith! Consider ye, what happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that empire would not have been so great! For this sovereignty is eternal sovereignty and this glory is everlasting glory.

Likewise, if some teachers go to other islands and other parts, such as the continent of Australia, New Zealand, Tasmania, also to Japan, Asiatic Russia, Korea, French Indo-China, Siam, Straits Settlements, India, Ceylon and Afghanistan, most great results will

be forthcoming. How good would it be were there any possibility of a communion composed of men and women, to travel together through China and Japan—so that this bond of love may become strengthened, and through this going and coming they may establish the oneness of the world of humanity, summon the people to the Kingdom of God and spread the teachings.

Similarly, if possible, they should travel to the continent of Africa, Canary Islands, Cape Verde Islands, Madeira Islands, Reunion Islands, St. Helena, Zanzibar, Mauritius, etc., and in those countries summon the people to the Kingdom of God and raise the cry of "Yá Bahá'í! Abhá!" They must also upraise the flag of the oneness of the world of humanity in the Island of Madagascar.

Books and pamphlets must be either translated or composed in the languages of these countries and islands, to be circulated in every part and in all directions.

It is said that in South Africa, a diamond mine is discovered. Although this mine is most valuable, yet after all it is stone. Perchance, God willing, the mine of humanity may be discovered and the brilliant pearls of the Kingdom be found.

In brief, this world-consuming war has set such a conflagration to the hearts that no word can describe it. In all the countries of the world the longing for Universal Peace is taking possession of the consciousness of men. There is not a soul who does not yearn for concord and peace. A most wonderful state of receptivity is being realized. This is through the consummate wisdom of God, so that capacity may be created, the standard of the oneness of the world of humanity be upraised, and the fundamentals of Universal Peace and the divine principles be promoted in the East and the West.

Therefore, O ye believers of God! Show ye an effort and after this war spread ye the synopsis of the divine teachings in the British Isles, France, Germany, Austria-Hungary, Russia, Italy, Spain, Belgium, Switzerland, Norway, Sweden, Denmark, Holland, Portugal, Roumania, Serbia, Montenegro, Bulgaria, Greece, Andorra, Liechtenstein, Luxembourg, Monaco, San Marino, Balearic Isles, Corsica, Sardinia, Sicily, Crete, Malta,

Iceland, Faroe Islands, Shetland Islands, Hebrides and Orkney Islands.

In all these countries, like unto the morning stars shune ye forth from the horizon of guidance Up to this time you have displayed great magnanimity, but after this, ye must add a thousand times to your effort and throughout the above countries, capitals, islands, meetings and churches, invite mankind to the Kingdom of Abha! The circle of your exertion must become widened The more it is broadened and extended, the greater will be your confirmation

Ye have observed that while 'Abdu'l-Bahá was in the utmost bodily weakness and feebleness, while He was indisposed, and had not the power to move,—notwithstanding this physical state He traveled through many countries, in Europe and America, and in churches, meetings and conventions, was occupied with the promotion of the divine principles and summoned the people to the manifestation of the Kingdom of Abhá Ye have also observed how the confirmations of the Blessed Perfection encompassed all. What result is forthcoming from material rest, tranquillity, luxury and attachment to this corporeal world! It is evident that the man who pursues these things will in the end become afflicted with regret and loss

Consequently, one must close his eyes wholly to these thoughts, long for eternal life, the sublimity of the world of humanity, the celestial developments, the Holy Spirit, the promotion of the Word of God, the guidance of the inhabitants of the globe, the promulgation of Universal Peace and the proclamation of the oneness of the world of humanity! *This is the work* Otherwise like unto other animals and birds one must occupy himself with the requirements of this physical life, the satisfaction of which is the highest aspiration of the animal kingdom, and one must stalk across the earth like unto the quadrupeds

Consider ye! No matter how much man gains wealth, riches and opulence in this world, he will not become as independent as a cow For these fattened cows roam freely over the vast tableland All the prairies and meadows are theirs for grazing, and all the springs and rivers are theirs for drinking! No matter how much they graze, the fields

will not be exhausted! It is evident that they have earned these material bounties with the utmost facility

Still more ideal than this life is the life of a bird A bird, on the summit of a mountain, on the high, waving branches, has built for itself a nest more beautiful than the palaces of the kings! The air is in the utmost purity, the water cool and clear as crystal, the panorama charming and enchanting In such glorious surroundings, he expends his numbered days All the harvests of the plain are his possessions, having earned all this wealth without the least labor Hence, no matter how much man may advance in this world, he shall not attain to the station of this bird! Thus it becomes evident that in the matters of this world, however much man may strive and work to the point of death, he will be unable to earn the abundance, the freedom and the independent life of a small bird This proves and establishes the fact that man is not created for the life of this ephemeral world—nay, rather, he is created for the acquirement of infinite perfections, for the attainment to the sublimity of the world of humanity, to be drawn nigh unto the divine threshold and to sit on the throne of everlasting sovereignty!

Upon you be Bahá El-Abhá!

Any soul starting on a trip of teaching to various parts, and while sojourning in strange countries, may peruse the following supplication—day and night

SUPPLICATION

O God! O God! Thou seest me enamored and attracted toward Thy Kingdom, the El Abhá, enkindled with the fire of Thy love amongst mankind, a herald of Thy Kingdom in these vast and spacious countries, severed from aught else save Thee, relying on Thee, abandoning rest and comfort, remote from my native home, a wanderer in these regions, a stranger fallen on the ground, humble before Thy exalted threshold, submissive toward Thy most high realm, supplicating Thee in the middle of nights and in the heart of evenings, entreating and invoking Thee in the morn and eve—so that Thou mayst assist me in the service of Thy Cause, the promotion of Thy Teachings and the exaltation of Thy Word

in the Easts of the earth and the Wests thereof

O Lord! Associate with me in my loneliness and accompany me in my journeys through these foreign lands

Verily, Thou art the confirmer of whom-

soever Thou wilt in that which Thou desirest, and verily Thou art the powerful, the omnipotent!

Haifa, Palestine,
April 11, 1916

To the Assemblies and Meetings of the believers of God and the maid-servants of the Merciful in the United States and Canada

Upon them be Bahá'u'lláh El-Abhá'

HE IS GOD!

O ye heavenly souls, sons and daughters of the Kingdom!

God says in the Qur'án "Take ye hold of the Cord of God, all of you, and become ye not disunited"

In the contingent world there are many collective centers which are conducive to association and unity between the children of men. For example, patriotism is a collective center, nationalism is a collective center, identity of interests is a collective center, political alliance is a collective center, the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the collective centers. Nevertheless, all the above institutions are in reality, the matter and not the substance, accidental and not eternal—temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centers are swept away. But the Collective Center of the Kingdom, embodying the Institutions and Divine Teachings, is the eternal Collective Center. It establishes relationship between the East and the West, organizes the oneness of the world of humanity, and destroys the foundation of differences. It overcomes and includes all the other collective centers. Like unto the ray of the sun, it dispels entirely the darkness, encompassing all the regions, bestows ideal life, and causes the effulgence of divine illumination. Through the breaths of the Holy Spirit it performs miracles; the Orient and the Occident embrace each other, the North and South become intimates and associates; conflicting and contending opinions disappear, antago-

nistic aims are brushed aside, the law of the struggle for existence is abrogated, and the canopy of the oneness of the world of humanity is raised on the apex of the globe, casting its shade over all the races of men. Consequently, the real Collective Center is the body of the divine teachings, which include all the degrees and embrace all the universal relations and necessary laws of humanity.

Consider! The people of the East and the West were in the utmost strangeness. Now to what a high degree they are acquainted with each other and united together! How far are the inhabitants of Persia from the remotest countries of America! And now observe how great has been the influence of the heavenly power, for the distance of thousands of miles has become identical with one step! How various nations that have had no relations or similarity with each other are now united and agreed through this divine potency! Indeed to God belongs power in the past and in the future! And verily God is powerful over all things!

Consider! When the rain, the heat, the sun and the gentle zephyrs cooperate with each other, what beautiful gardens are produced! How the various kinds of hyacinths, flowers, trees and plants associate with each other and are conducive to the adornment and charm of one another! Hence the oneness of the bounty of the sun, the oneness of rain and the oneness of the breeze have so overcome all other considerations, that the variety of hues, fragrances and tastes have increased the adornment, the attraction and sweetness of the whole. In a similar manner, when the divine Collective Center and the outpouring of the Sun of Reality and the breaths of the Holy Spirit are brought together, the variety of races and the differences existing between

countries will become the cause of the embellishment, decoration and elegance of the world of humanity

Therefore, the believers of God throughout all the Republics of America, through the divine power, must become the cause of the promotion of heavenly teachings and the establishment of the oneness of humanity. Every one of the important souls must arise, blowing over all parts of America the breath of life, conferring upon the people a new spirit, baptizing them with the fire of the love of God, the water of life, and the breaths of the Holy Spirit—so that the second birth may become realized. For it is written in the Gospel: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

Therefore, O ye believers of God in the United States and Canada! Select ye important personages, or that they by themselves becoming severed from rest and composure of the world, may arise and travel throughout Alaska, the Republic of Mexico, and south of Mexico, in the Central American Republics, such as Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and Belize, and through the great South American Republics, such as Argentine, Uruguay, Paraguay, Brazil, French Guiana, Dutch Guiana, British Guiana, Venezuela, Ecuador, Peru, Bolivia and Chile, also in the group of the West Indies Islands such as Cuba, Haiti, Puerto Rico, Jamaica and Santo Domingo, and the group of Islands of the Lesser Antilles, the Islands of Bahama and the Islands of Bermuda, likewise to the Islands of the east, west and south of South America, such as Trinidad, Falkland Islands, Galapago Islands, Juan Fernandez and Tobago. Visit ye especially the city of Bahia, on the eastern shore of Brazil. Because in the past years this city was christened with the name, *Bahá'í*, there is no doubt that it has been through the inspiration of the Holy Spirit.

Consequently, the believers of God must display the utmost effort, upraise the divine melody throughout those regions, promulgate the heavenly teachings and wait over all, the spirit of eternal life, so that those Republics may become so illumined with the splendors and the effulgences of the Sun of

Reality that they may become the objects of the praise and commendation of all other countries. Likewise, ye must give great attention to the Republic of Panama, for in that point the Occident and the Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The Teachings once established there, they will unite the East and the West, the North and the South.

Hence the intention must be purified, the effort ennobled and exalted, so that ye may establish affinity between the hearts of the world of humanity. This glorious aim will not become realized save through the promotion of divine teachings which are the foundations of the holy religions.

Consider how the religions of God served the world of humanity! How the religion of Torah became conducive to the glory and honor and progress of the Israelitish nation! How the breaths of the Holy Spirit of His Holiness Christ created affinity and unity between divergent communities and quarrelsome families! How the sacred power of His Holiness Muhammad became the means of uniting and harmonizing the contentious tribes and the different clans of Peninsular Arabia—to such an extent that one thousand tribes were welded into one tribe, strife and discord was done away with, all of them unitedly and with one accord strove in advancing the cause of culture and civilization, and thus were freed from the lowest degree of degradation, soaring toward the height of everlasting glory! Is it possible to find a greater Collective Center in the phenomenal world than this? In comparison to this Divine Collective Center, the national collective center, the patriotic collective center, the political collective center, and the cultural and intellectual collective center are like child's play!

Now strive ye that the Collective Center of the sacred religions, for the inculcation of which all the Prophets were manifested and which is no other than the spirit of the Divine Teachings,—be spread in all parts of America—so that each one of you may shine forth from the horizon of Reality like unto the morning star, divine illumination may overcome the darkness of nature, and the



Entrance to the Garden of Ridván where Bahá'u'lláh declared His Mission to the world and after twelve days departed for Constantinople. These twelve days are observed as a Bahá'í Festival (Ridván) in commemoration of this event

world of humanity may become enlightened This is the most great work! Should ye become confirmed therein, this world will become another world, the surface of the earth will become the delectable Paradise, and eternal Institutions be founded

Let whosoever travels to different parts to teach, peruse over mountain, desert, land and sea this supplication!

SUPPLICATION

O God! O God! Thou seest my weakness, lowliness and humility amongst Thy creatures, nevertheless I have trusted on Thee and have arisen in the promotion of Thy Teachings amongst Thy strong servants, relying on Thy power and might!

O Lord! I am a broken-winged bird and desire to soar in this Thy space to which there is no limit How is it possible for me to do this save through Thy providence and grace, Thy confirmation and assistance!

O Lord! Have pity on my weakness and strengthen me with Thy power!

O Lord! Have pity on my impotency and assist me with Thy might and majesty!

O Lord! Should the breaths of the Holy Spirit confirm the weakest of creatures, he shall attain to the highest station of greatness and shall possess anything he desireth Indeed Thou hast assisted Thy servants in the past, and they were the weakest of Thy creatures, the lowliest of Thy servants and the most insignificant of those who lived upon the earth, but through Thy sanction and potency they took precedence over the most glorious of Thy people and the most noble of Thy mankind Whereas formerly they were as moths, they became royal falcons and whereas before they were as bubbles they became seas Through Thy bestowal, Thy mercy and Thy most great favor, they became stars shining in the horizon of guidance, birds singing in the rose garden of immortality, lions roaring in the forest of knowledge and wisdom, and whales swimming in the oceans of life

Verily, Thou art the clement, the powerful, the mighty, and the most merciful of the merciful!

Haifa, Palestine,
March 8, 1917

To the believers of God and the maid-servants of the Merciful of the Bahá'í Assemblies in the United States and Canada

Upon them be Bahá'u'lláh El-Abhá!

HE IS GOD!

O ye apostles of Bahá'u'lláh,—May my life be a ransom to you!

The blessed Person of the Promised One is interpreted in the Holy Book as the Lord of Hosts, 1 e, the heavenly armies By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become divine angels Such souls are the rays of the Sun of Reality who will illumine all the continents Each one is holding in his hand a trumpet, blowing the breath of life over all the regions They are delivered from human qualities and the defects of the world of nature, are characterized with the characteristics of God, and are attracted with the fragrances of the Merciful Like unto the apostles of Christ, who were filled with Him, these souls also have become filled with His Holiness

Bahá'u'lláh, 1 e, the love of Bahá'u'lláh has so mastered every organ, part and limb of their bodies, as to leave no effect by the promptings of the human world

These souls are the armies of God and the conquerors of the East and the West Should one of them turn his face toward some direction and summon the people to the Kingdom of God, all the ideal forces and lordly confirmations will rush to his support and reinforcement He will behold all the doors open and all the strong fortifications and impregnable castles razed to the ground Singly and alone he will attack the armies of the world, defeat the right and left wings of the hosts of all the countries, break through the lines of the legions of all the nations and carry his attack to the very center of the powers of the earth This is the meaning of the Hosts of God.

Any soul from among the believers of Bahá'u'lláh who attains to this station, will become known as the Apostle of Bahá'u'lláh.

Therefore strive ye with heart and soul—so that ye may reach this lofty and exalted position, be established on the throne of everlasting glory, and crown your heads with the shining diadem of the Kingdom, whose brilliant jewels may irradiate upon centuries and cycles

O ye kind friends! Uplift your magnanimity and soar high toward the apex of heaven—so that your blessed hearts may become illumined more and more, day by day, through the Rays of the Sun of Reality, i.e., His Holiness Bahá'u'lláh, at every moment the spirits may obtain a new life, and the darkness of the world of nature may be entirely dispelled—thus ye may become incarnate light and personified spirit, become entirely unaware of the sordid matters of this world and in touch with the affairs of the divine world.

Consider ye what doors His Holiness Bahá'u'lláh has opened before you, and what a high and exalted station He has destined for you, and what bounties He has prepared for you! Should we become intoxicated with this cup, the sovereignty of this globe of earth will become lower in our estimation than the children's plays. Should they place in the arena the crown of the government of the whole world, and invite each one of us to accept it, undoubtedly we shall not condescend, and shall refuse to accept it.

To attain to this supreme station is, however, dependent on the realization of certain conditions

The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of Bahá'u'lláh from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahá'í world save the Covenant of God, otherwise differences like unto a most great tempest will encompass the Bahá'í world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else. Had the Covenant not come to pass, had it not been revealed from the Supreme Pen and had not the Book of the Covenant, like unto the ray of the Sun of Reality, illumined the world, the forces of the Cause of God would have been utterly

scattered and certain souls who were the prisoners of their own passions and lusts would have taken into their hands an axe, cutting the root of this Blessed Tree. Every person would have pushed forward his own desire and every individual aired his own opinion! Notwithstanding this great Covenant, a few negligent souls galloped with their chargers into the battlefield, thinking perchance they might be able to weaken the foundation of the Cause of God, but praise be to God, all of them were afflicted with regret and loss, and ere long they shall see themselves in poignant despair. Therefore, in the beginning one must make his steps firm in the Covenant—so that the confirmations of Bahá'u'lláh may encircle from all sides, the cohorts of the Supreme Concurrence may become the supporters and the helpers, and the exhortations and advices of 'Abdu'l-Bahá, like unto the pictures engraved on stone, may remain permanent and ineffaceable in the tablets of the hearts.

The second condition Fellowship and love amongst the believers. The divine friends must be attracted to and enamored of each other and ever be ready and willing to sacrifice their own lives for each other. Should one soul from amongst the believers meet another, it must be as though a thirsty one with parched lips has reached to the fountain of the water of life, or a lover has met his true beloved. For one of the greatest divine wisdoms regarding the appearance of the Holy Manifestations is this: The souls may come to know each other and become intimate with each other, the power of the love of God may make all of them the waves of one sea, the flowers of one rose garden and the stars of one heaven. This is the wisdom for the appearance of the Holy Manifestations! When the most great bestowal reveals itself in the hearts of the believers, the world of nature will be transformed, the darkness of the contingent being will vanish, and heavenly illumination will be obtained. Then the whole world will become the Paradise of Abba, every one of the believers of God will become a blessed tree, producing wonderful fruits.

O ye friends! Fellowship, fellowship! Love, love! Unity, unity!—So that the power of the Bahá'í Cause may appear and

become manifest in the world of existence Just at this moment I am engaged in your commemoration and this heart is in the utmost glow and excitement! Were ye to realize how this conscience is attracted with the love of the friends, unquestionably ye would obtain such a degree of joy and fragrance that ye would all become enamored with each other!

The third condition Teachers must continually travel to all parts of the continent, nay, rather, to all parts of the world, but they must travel like 'Abdu'l-Bahá, who journeyed throughout the cities of America He was sanctified and free from every attachment and in the utmost severance Just as His Holiness Christ says "Shake off the very dust from your feet"

Ye have observed that while in America many souls in the utmost of supplication and entreaty desired to offer some gifts, but this servant, in accord with the exhortations and behests of the Blessed Perfection, never accepted a thing, although on certain occasions we were in most straitened circumstances But on the other hand, if a soul for the sake of God, voluntarily and out of his pure desire, wishes to offer a contribution (toward the expenses of a teacher) in order to make the contributor happy, the teacher may accept a small sum, but must live with utmost contentment

The aim is this The intention of the teacher must be pure, his heart independent, his spirit attracted, his thought at peace, his resolution firm, his magnanimity exalted and in the love of God a shining torch Should he become as such, his sanctified breath will even affect the rock, otherwise there will be no result whatsoever As long as a soul is not perfected, how can he efface the defects of others! Unless he is detached from aught else save God, how can he teach the severance to others!

In short, O ye believers of God! Endeavor ye, so that ye may take hold of every means in the promulgation of the religion of God and the diffusion of the fragrances of God

Amongst other things is the holding of the meetings for teaching—so that blessed souls and the old ones from amongst the believers may gather together the youths of the love of God in schools of instruction and teach

them all the divine proofs and irrefragable arguments, explain and elucidate the history of the Cause, and interpret also the prophecies and proofs which are recorded and are extant in the divine Books and Epistles regarding the Manifestation of the Promised One, so that the young ones may go in perfect knowledge in all these degrees

Likewise, whenever it is possible a committee must be organized for the translation of the Tablets Wise souls who have mastered and studied perfectly the Persian, Arabic and foreign languages, or know one of the foreign languages—must commence translating Tablets and books containing the proofs of this Revelation, and publishing those books, circulate them throughout the five continents of the globe

Similarly, the Magazine, the Star of the West, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed of the most important events

In short, in all the meetings, whether public or private, nothing should be discussed save that which is under consideration, and all the articles be centered around the Cause of God Promiscuous talks must not be dragged in and contention is absolutely forbidden

The teachers traveling in different directions must know the language of the country in which they will enter For example, a person being proficient in the Japanese language may travel in Japan, or a person knowing the Chinese language may hasten to China, and so forth

In short, after this universal war, the people have obtained extraordinary capacity to hearken to the divine teachings, for the wisdom of this war is this That it may become proven to all that the fire of war is world-consuming, whereas the rays of peace are world-enlightening One is death, the other is life, this is extinction, that is immortality, one is the most great calamity, the other is the most great bounty, this is darkness, that is light, this is eternal humiliation and that is everlasting glory, one is the destroyer of the foundation of man, the other is the founder of the prosperity of the human race.

Consequently, a number of souls may arise and act in accordance with the aforesaid conditions, and hasten to all parts of the world, especially from America to Europe, Africa, Asia and Australia, and travel through Japan and China. Likewise, from Germany teachers and believers may travel to the continents of America, Africa, Japan and China, in brief, they may travel through all the continents and islands of the globe. Thus in a short space of time, most wonderful results will be produced, the banner of Universal Peace will be waving on the apex of the world and the lights of the oneness of the world of humanity may illumine the universe.

In brief, O ye believers of God! The text of the Divine Book is this: If two souls quarrel and contend about a question of the Divine questions, differing and disputing, *both are wrong*. The wisdom of this incontrovertible law of God is this: That between two souls from amongst the believers of God, no contention and dispute might arise, that they may speak with each other with infinite amity and love. Should there appear the least trace of controversy, they must remain silent, and both parties must continue their discussions no longer, but ask the reality of the question from the Interpreter. This is the irrefutable command!

Upon you be Bahá El-Abhá!

SUPPLICATION

O God! O God! Thou seest that black darkness hath encompassed all the regions, all the countries are burning with the conflagration of dissension and the fire of war and carnage is ignited in the Easts of the earth and the Wests thereof. The blood is being shed, the corpses are out-stretched and the heads are decapitated and thrown on the ground in the battlefield.

Lord! Lord! Have pity on these ignorant ones, look upon them with the eye of forgiveness and pardon. Extinguish this fire—so that these gloomy clouds covering the horizon may be scattered, the Sun of Reality may shine forth with the rays of conciliation, this darkness be rent asunder and all the countries be illumined with the lights of peace.

Lord! Awaken them from the depths of the sea of animosity, deliver them from these impenetrable darkensses, establish affinity between their hearts and enlighten their eyes with the light of peace and reconciliation.

Lord! Rescue them from the fathomless depths of war and bloodshed! Arouse them out of the gloom of error, rend asunder the veil from their eyes, brighten their hearts with the light of guidance, deal with them through Thy favor and mercy and do not treat them according to Thy justice and wrath through which the backs of the mighty ones are shaken!

Lord! Verily the wars have prolonged, the calamities have increased, and every building hath turned into ruin.

Lord! Verily the breasts are agitated and the souls are convulsed. Have mercy on these poor ones and do not leave them to do with themselves that which they desire!

Lord! Send forth throughout Thy countries humble and submissive souls, their faces illumined with the rays of guidance, severed from the world, speaking Thy remembrance and praise and diffusing Thy holy fragrances amongst mankind!

Lord! Strengthen their backs, reinforce their loins and dilate their breasts with the signs of Thy most great love.

Lord! Verily, they are weak and Thou art the powerful and the mighty, and they are impotent and Thou art the helper and the merciful!

Lord! Verily the sea of transgression is waving high and these hurricanes will not be calmed down save through Thy boundless grace which hath embraced all the regions!

Lord! Verily the souls are in the deep valleys of lust and nothing will awaken them save Thy most wonderful bounties.

Lord! Dispel these darkensses of temptations and illumine the hearts with the lamp of Thy love, through which all the countries will be enlightened. Confirm those believers who, leaving their countries, their families and their children, travel throughout the regions for the sake of the love of Thy beauty, the diffusion of Thy fragrances and the promulgation of Thy teachings. Be thou their companion in their loneliness, their helper in a strange land, the remover of their

sorrow, the comforter in their calamity, their deliverer in their hardship, the satisfier of their thirst, the healer of their malady and the allayer of the fire of their longing

Verily, Thou art the clement, the possessor

of mercy, and verily, Thou art the compassionate and the merciful

Haifa, Palestine,

April 19, 20 and 22, 1917

IV

SHOGHI EFFENDI

Excerpts from Letters and Messages, 1923-1943

NOW surely, if ever, is the time for us, the chosen ones of Bahá'u'lláh and the bearers of His Message to the world, to endeavor by day and by night, to deepen, first and foremost, the Spirit of His Cause in our own individual lives, and then labor, and labor incessantly to exemplify in all our dealings with our fellowmen that noble Spirit of which His beloved Son 'Abdu'l-Bahá has been all the days of His life a true and unique exponent. The sayings of our beloved Master have been noised abroad, His name has filled all regions, and the eyes of mankind are now turned expectant towards His disciples who bear His name and profess His teachings. Shall we not by our daily life vindicate the high claims of His teachings, and prove by our services the influence of His undying Spirit? This surely is our highest privilege, and our most sacred duty.

Let us, with a pure heart, with humility and earnestness, turn afresh to His counsels and exhortations, and seek from that Source of Celestial Potency all the guidance, the spirit, the power which we shall need for the fulfilment of our mission in this life.

Behold, the station to which 'Abdu'l-Bahá is now calling His loved ones from the Realm of Glory —

"It behooveth the loved ones of God to be enamored of one another and to sacrifice themselves for their fellow-workers in the Cause. They should yearn towards one another even as the sore athirst yearneth for the Water of Life, and the lover burneth to meet his heart's desire."

Such is the sublime, the glorious position

He wishes us, and all the peoples and kindreds on earth, to attain in this world, how much more to achieve unity and common understanding among ourselves, and then arise to herald with one voice the coming of the Kingdom and the salvation of mankind.

With unity of purpose firmly established in our minds, with every trace of personal animosity banished from our hearts, and with the spirit of whole-hearted and sustained fellowship kindled in our souls, can we hope to deliver effectively the Message of Bahá'u'lláh, and execute faithfully the various provisions of our Beloved's Will and Testament?

Steadfast in our faith, firm in our union, abounding in our hope, fervent in our spirit, and selfless in our labors, let us arise and with prayerful hearts make another and supreme effort to fulfill these last words of our Beloved, His most cherished desire.

"O ye that stand fast in the Covenant! When the hour cometh that this wronged and broken-winged bird will have taken flight unto the Celestial Concourse, when it will have hastened to the Realm of the Unseen, and its mortal frame will have either been lost or hidden beneath the dust, it is incumbent upon the Afán that are steadfast in the Covenant of God and have branched from the Tree of Holiness, the Hands of the Cause of God (the glory of the Lord rest upon them), and all the friends and loved ones, one and all, to bestir themselves and arise with heart and soul and in one accord to diffuse the sweet savors of God, to teach His Cause and to promote His Faith. It behooveth them not to rest for a moment,

neither to seek repose They must disperse themselves in every land, pass by every clime, and travel throughout all regions Bestirred, without rest, and steadfast to the end, they must raise in every land the triumphal cry of Yá-Bahá'u'l-Abbá, must achieve renown in the world wherever they go, must burn brightly even as a candle in every meeting and must kindle the flame of Divine Love in every assembly, that the Light of Truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of Holiness may be diffused, that faces may shine radiantly, hearts be filled with the Divine Spirit and souls be made heavenly In these days the most important of all things is the guidance of the nations and the peoples of the world Teaching the Cause is of utmost importance, for it is the head corner-stone of the foundation itself This wronged servant has spent His days and nights in promoting the Cause, and urging the peoples to service He rested not a moment, till the fame of the Cause of God was noised abroad in the world, and the celestial Strains from the Abha Kingdom roused the East and the West The beloved of God must also follow the same example This is the secret of faithfulness, this is the requirement of servitude to the Threshold of Bahá."

We need but glance at the Words of Bahá'u'lláh and the Epistles of 'Abdu'l-Bahá to realize the great privilege of teaching the Cause, its vital necessity, its supreme urgency, and its wide-reaching effects These are the very words of 'Abdu'l-Bahá —

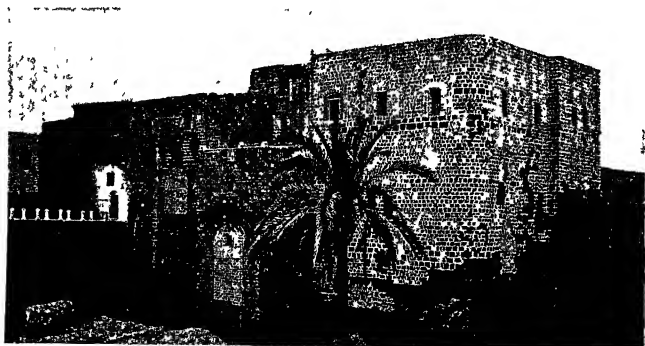
"In these days, the Holy Ones of the Realm of Glory, dwelling in the all-highest Paradise, yearn to return unto this world, and be of some service to the Cause of Bahá'u'lláh and prove their servitude to the Threshold of the Abha Beauty"

What a wondrous vision these words unfold to our eyes! How great our privilege to labor in this Day in the Divine Vineyard! Is it not incumbent upon us to arise and teach His Cause with such an ardor which no worldly adversity can quell, nor any measure of success can satiate?

March 12, 1923

And as to the world's evil plight, we need but recall the writings and sayings of Bahá'u'lláh, who, more than fifty years ago, declared in terms prophetic the prime cause of the ills and sufferings of mankind, and set forth their true and divine remedy *"Should the Lamp of Religion be hidden,"* He declares, *"Chaos and confusion will ensue"* How admirably fitting and applicable are these words to the present state of mankind!

Ours then is the duty and privilege to



Barracks at Akká, Palestine, where Bahá'u'lláh was incarcerated in 1868

labor, by day and by night, amidst the storm and stress of these troublous days, that we may quicken the zeal of our fellow-men, rekindle their hopes, stimulate their interest, open their eyes to the true Faith of God and enlist their active support in the carrying out of our common task for the peace and regeneration of the world

Let us take heart and be thankful to our beloved 'Abdu'l-Bahá, as we remember His manifold blessings and unfailing care and protection, ever since the hour of His departure from our midst. The flames of sedition, so maliciously kindled in the past by those who have dared to flout His will, are gone out for ever, and the fondest hopes of these evil plotters are now abandoned, doomed never to revive. He has indeed redeemed His promise!

It seemed not a long time ago that their agitation, so violently renewed immediately after the passing of our Beloved, would for a time confuse the Divine Message of Bahá'u'lláh, obscure His Covenant, retard the progress of His Cause, and shatter its unity, and yet how well we see them all today, not through our efforts, but by their own folly, and above all, by the intervention of the hidden hand of God, reduced to the vilest and most humiliating position.

And now, with the Cause purified and inwardly victorious, its principles vindicated, its enemies silenced and sunk in unspeakable misery, may we not, henceforth, direct all our efforts to collective action and constructive achievement, and, in utter disregard of the flickerings of their fast-fading light, arise to carry out those urgent measures that will secure the outward and complete triumph of the Cause.

I, for my part, as I look back to the unfortunate circumstances of ill-health and physical exhaustion that have attended the opening years of my career of service to the Cause, feel hardly gratified, and would be truly despondent but for the sustaining memory and inspiring example of the diligent and ceaseless efforts which my fellow-workers the world over have displayed during these two trying years in the service of the Cause.

I cherish the hope that, from now on, the Beloved may bestow upon me all the strength

and vigor that will enable me to pursue over a long and unbroken period of strenuous labor the supreme task of achieving, in collaboration with the friends in every land, the speedy triumph of the Cause of Bahá'u'lláh. This is the prayer I earnestly request all my fellow-brethren and sisters in the Faith to offer on my behalf.

Let us pray to God that in these days of world-encircling gloom, when the dark forces of nature, of hate, rebellion, anarchy and reaction are threatening the very stability of human society, when the most precious fruits of civilization are undergoing severe and unparalleled tests, we may all realize, more profoundly than ever, that though but a mere handful amidst the seething masses of the world, we are in this day the chosen instruments of God's grace, that our mission is most urgent and vital to the fate of humanity, and, fortified by these sentiments, arise to achieve God's holy purpose for mankind.

November 14, 1923

I would also earnestly entreat all the delegates at this coming Convention, and through them I appeal to the larger body of believers whom they represent, to ever bear in mind the supreme injunction of 'Abdu'l-Bahá, to teach unceasingly until the "head cornerstone of the foundation" of the Cause of God is firmly established in every heart. Let those whose time, resources and means allow, travel throughout the length and breadth of that vast continent, let them scatter to the most distant regions of the earth and, fired with enthusiasm and detachment, hand on the torch of God's undying flame to the waiting multitudes of a sadly-stricken world.

One word more in conclusion. Let the West, and particularly the Great Republic of the New World, where a quarter of a century ago Bahá'u'lláh's Banner was firmly implanted, realize that upon it now rests the responsibility of achieving the universal recognition of the Bahá'í Faith, of fulfilling 'Abdu'l-Bahá's fondest hopes.

Persia, the cradle of an unfolding world civilization, is still bereft of her freedom, sunk in ignorance, a prey to contending policies and factions, beset on one hand by the

owers of orthodoxy and sectarian fanaticism and assailed on the other by the forces of materialism and unbelief. In her evil plight she is radiantly confident that the Flame she had kindled in the world will, in the fullness of time, blaze forth in the heart of the mighty West and shed redeeming illumination upon the silent sufferers of a distracted country. Will it be America, will it be one of the nations of Europe, that will seize the torch of Divine Guidance from Persia's fettered hands and with it set the western world aflame? May your Convention, by its spirit, its resolutions and its accomplishments, give to that country's urgent call a noble and decisive answer.

June 3, 1925

The Declaration of Trust, the provisions of which you have so splendidly conceived, and formulated with such assiduous care, marks yet another milestone on the road of progress along which you are patiently and determinedly advancing. Clear and concise in its wording, sound in principle, and complete in its affirmations of the fundamentals of Bahá'í administration, it stands in its final form as a worthy and faithful exposition of the constitutional basis of Bahá'í communities in every land, foreshadowing the final emergence of the world Bahá'í Commonwealth of the future. This document, when correlated and combined with the set of by-laws which I trust are soon forthcoming, will serve as a pattern to every National Bahá'í Assembly, be it in the East or in the West, which aspires to conform, pending the formation of the First Universal House of Justice, with the spirit and letter of the world order ushered in by Bahá'u'lláh.

May 27, 1927

As already intimated, I have read and re-read most carefully the final draft of the By-Laws drawn up by that highly-talented, much-loved servant of Bahá'u'lláh, Mountfort Mills, and feel I have nothing substantial to add to this first and very creditable attempt at codifying the principles of general Bahá'í administration. I heartily and unhesitatingly commend it to the earnest perusal of, and its loyal adoption by, every National Bahá'í Spiritual Assembly, whether consti-

tuted in the East or in the West. I would ask you particularly to send copies of the text of this document of fundamental importance accompanied by copies of the Declaration of Trust and the text of the Indenture of Trust, to every existing National Spiritual Assembly, with my insistent request to study the provisions, comprehend its implications, and endeavor to incorporate it, to the extent that their own circumstances permit, within the framework of their own national activities. You can but faintly imagine how comforting a stimulant and how helpful a guide its publication and circulation will be to those patient and toiling workers in Eastern lands, and particularly Persia, who in the midst of uncertainties and almost insuperable obstacles are straining every nerve in order to establish the world order ushered in by Bahá'u'lláh. You can hardly realize how substantially it will contribute to pave the way for the elaboration of the beginnings of the constitution of the worldwide Bahá'í Community that will form the permanent basis upon which the blest and sanctified edifice of the first International House of Justice will securely rest and flourish.

October 18, 1927

American believers' inspired leadership steadily unfolding to Bahá'ís world over the potentialities of the majestic edifice heralding formative period of the Faith of Bahá'u'lláh. Their unerring vision conceived its matchless design. 'Abdu'l-Bahá's own hands laid its cornerstone. Their dynamic faith reared its structure. Their sustained self-sacrifice crowned it with immortal glory. May the flame of their unconquerable enthusiasm continue glowing undimmed in their hearts till its naked frame is enveloped in its shining mantle.

June 4, 1934

Convey to assembled believers celebrating termination entire dome unit of Mashriqu'l-Adhkár my heart-felt congratulations on triumphant progress of their undeniably glorious enterprise. To prayers and testimonies ascending to Throne of Bahá'u'lláh I am moved to add my fervent though inadequate tribute to solidarity of so dazzling

an achievement The forces which progressive revelation of this mighty symbol of our Faith is fast releasing in heart of a sorely tried continent no one of this generation can correctly appraise The new hour has struck in history of our beloved Cause, calling for nation-wide, systematic, sustained efforts in teaching field, enabling thereby these forces to be directed into such channels as shall redound to glory of our Faith and to the honor of its institutions
October 26, 1935

This new stage in the gradual unfoldment of the Formative Period of our Faith into which we have just entered—the phase of concentrated teaching activity—synchronizes with a period of deepening gloom, of universal impotence, of ever-increasing destitution and wide-spread disillusionment in the fortunes of a declining age This is truly providential and its significance and the opportunities it offers us should be fully apprehended and utilized Now that the administrative organs of a firmly established Faith are vigorously and harmoniously functioning, and now that the Symbol (i.e., the House of Worship) of its invincible might is lending unprecedented impetus to its spread, an effort unexampled in its scope and sustained vitality is urgently required so that the moving spirit of its Founder may permeate and transform the lives of the countless multitudes that hunger for its teachings That the beloved friends in America, who have carried triumphantly the banner of His Cause through the initial stages of its development, will in a still greater measure prove themselves capable of meeting the challenge of the present hour, I for one, can never doubt Of the evidences of their inexhaustible vitality I am sufficiently and continually conscious My fervent plea will not, I feel certain, remain unanswered For them I shall continue to pray from all my heart

January 10, 1936

Convey to American believers abiding gratitude efforts unitedly exerted in teaching field Inaugurated campaign should be vigorously pursued, systematically extended Appeal to assembled delegates ponder historic

appeal voiced by 'Abdu'l-Bahá in Tablets of the Divine Plan Urge earnest deliberation with incoming National Assembly to insure its complete fulfillment First century of Bahá'í era drawing to a close Humanity entering outer fringes most perilous stage its existence Opportunities of present hour unimaginably precious Would to God every State within American Republic and every Republic in American continent might ere termination of this glorious century* embrace the light of the Faith of Bahá'u'lláh and establish structural basis of His World Order
May 1, 1936

I cannot allow this communication to be sent without adding a few words in person and stress afresh the significance of the undertaking in which the entire Bahá'í community has embarked The promulgation of the Divine Plan, unveiled by our departed Master in the darkest days of one of the severest ordeals which humanity has ever experienced, is the key which Providence has placed in the hands of the American believers whereby to unlock the doors leading them to fulfil their unimaginably glorious Destiny As the proclamation of the Message reverberates throughout the land, as its resistless march gathers momentum, as the field of its operation widens, and the numbers of its upholders and champions multiply, its potentialities will correspondingly unfold, exerting a most beneficent influence not only on every community throughout the Bahá'í world, but on the immediate fortunes of a traveling society The repercussions of this campaign are already apparent in Europe, India, Egypt, Iraq and even among the sore-tried communities in Persia and Russia. The Faith of God is gaining in stature, effectiveness and power Not until, however, the great enterprise which you are now conducting runs its full course and attains its final objective, at its appointed time, can its world-encompassing benefits be fully apprehended or revealed The perseverance of the American believers will, no doubt, insure the ultimate realization of these benefits.
November 14, 1936

* The First Century of the Bahá'í Era, inaugurated by the Declaration of the Báb, May 23, 1844

The responsibilities which, under your direction and in response to my plea, the American community is now assuming, over and above the task they have already undertaken in connection with the Divine Plan, proclaiming in unmistakable terms their unswerving determination to prove themselves worthy of the sublimity of their mission, and of their privileged position among their sister communities in both the East and the West,—the twofold task they have arisen to perform will, if carried out in time, release the potentialities with which the community of the Greatest Name has been so generously

manifest and within their reach. Though their responsibilities be pressing and heavy and the obstacles formidable and manifold, yet the spirit of our invincible Faith will enable them to conquer if they arise unitedly and determinedly and persevere till the very end.

June 4, 1937

I feel truly exhilarated as I witness the ever-recurrent manifestations of unbroken solidarity and unquenchable enthusiasm that distinguish every stage in the progressive development of the nation-wide enterprise which is being so unflinchingly pursued by



House where Bahá'u'lláh Passed Away at Bahjí, 'Akká, Palestine

and mysteriously endowed by 'Abdu'l-Bahá. To carry out in its entirety and to its final consummation this dual enterprise would shed on the closing years of this first century of the Bahá'í Era a luster no less brilliant than the immortal deeds which have signalized its birth, in the heroic age of our Faith. To the American believers, the spiritual descendants of the heroes of God's Cause, I again address my plea to arise as one soul and to prosecute with unrelaxing resolve the high mission with which their immediate destiny is inextricably interwoven. The call has gone forth, the path is clear, the goal

the whole American Bahá'í community. The marked deterioration in world affairs, the steadily deepening gloom that envelops the storm-tossed peoples and nations of the Old World, invest the Seven-Year Plan, now operating in both the northern and southern American continents, with a significance and urgency that cannot be overestimated. Conceived as the supreme agency for the establishment, in the opening century of the Bahá'í Era, of what is but the initial stage in the progressive realization of 'Abdu'l-Bahá's Plan for the American believers, this enterprise, as it extends its ramifications

throughout the entire New World, is demonstrating its power to command all the resources and utilize all the facilities which the machinery of a laboriously evolved Administrative Order can place at its disposal. However we view its aspects, it offers in its functioning a sharp contrast to the workings of the moribund and obsolescent institutions to which a perverse generation is desperately clinging. Tempestuous are the winds that buffet and will, as the days go by, fiercely assail the very structure of the Order through the agency of which this twofold task is being performed. The potentialities with which an almighty Providence has endowed it will no doubt enable its promoters to achieve their purpose. Much, however will depend upon the spirit and manner in which that task will be conducted. Through the clearness and steadiness of their vision, through the unvitiated vitality of their belief, through the incorruptibility of their character, through the adamant force of their resolve, the matchless superiority of their aims and purpose, and the unsurpassed range of their accomplishments, they who labor for the glory of the Most Great Name throughout both Americas can best demonstrate to the visionless, faithless and restless society to which they belong their power to proffer a haven of refuge to its members in the hour of their realized doom. Then and only then will this tender sapling, embedded in the fertile soil of a Divinely appointed Administrative Order, and energized by the dynamic processes of its institutions, yield its richest and destined fruit. That the community of the American believers, to whose keeping so vast, so delicate and precious a trust has been committed will, severally and collectively prove themselves worthy of their high calling, I for one, who in my association with them have been privileged to observe more closely than perhaps any one else the nature of their reactions to the momentous issues that have confronted them in the past, will refuse to doubt.

September 10, 1938

The period ahead is short, strenuous, fraught with mortal perils for human society, yet pregnant with possibilities of unsurpassed triumphs for the power of Bahá'u'lláh's re-

demptive Cause. The occasion is propitious for a display, by the American Bahá'í Community, in its corporate capacity, of an effort which in its magnitude, character, and purpose must outshine its past endeavors. Failure to exploit these present, these golden opportunities would blast the hopes which the prosecution of the Plan has thus far aroused, and would signify the loss of the rarest privilege ever conferred by Providence upon the American Bahá'í Community. It is in view of the criticalness of the situation that I was led to place at the disposal of any pioneer willing to dedicate himself to the task of the present hour such modest resources as would facilitate the discharge of so enviable a duty.

The Bahá'í World, increasingly subjected to the rigors of suppression, in both the East and the West, watches with unconcealed astonishment, and derives hope and comfort from the rapid unfolding of the successive stages of God's Plan for so blest a community. Its eyes are fixed upon this community, eager to behold the manner in which its gallant members will break down, one after another, the barriers that obstruct their progress towards a divinely-appointed goal. On every daring adventurer in the service of the Cause of Bahá'u'lláh the Concourse on high shall descend, *"each bearing aloft a chalice of pure light"*. Every one of these adventurers God Himself will sustain and inspire, and will *"cause the pure waters of wisdom and utterance to gush out and flow copiously from his heart."* *"The Kingdom of God,"* writes 'Abdu'l-Bahá, *"is possessed of limitless potency. Audacious must be the army of life if the confirming aid of that Kingdom is to be repeatedly vouchsafed unto it. Vast is the arena, and the time ripe to spur on the charger within it. Now is the time to reveal the force of one's strength, the stoutness of one's heart and the might of one's soul."*

Dearly-beloved friends! What better field than the vast virgin territories, so near at hand, and waiting to receive, at this very hour, their full share of the onrushing tide of Bahá'u'lláh's redeeming grace? What theatre more befitting than these long-neglected nine remaining states and provinces in which the true heroism of the intrepid pio-

neers of His World Order can be displayed? There is no time to lose. There is no room left for vacillation. Multitudes hunger for the Bread of Life. The stage is set. The firm and irrevocable Promise is given. God's own Plan has been set in motion. It is gathering momentum with every passing day. The powers of heaven and earth mysteriously assist in its execution. Such an opportunity is irreplaceable. Let the doubter arise and himself verify the truth of such assertions. To try, to persevere, is to insure ultimate and complete victory.
January 28, 1938

The concerted activities of the followers of Bahá'u'lláh in the North American continent assume, as they multiply and develop, a dual aspect, and may be said to fall into two distinct categories, both equally vital and complementary to each other. The one aims at the safeguarding and consolidation of the work already achieved, the other is designed to enlarge the range of its operation. The former depends chiefly for its success upon the capacity, the experience and loyalty of wise, resourceful and judicious administrators, who, impelled by the very nature of their task, will be increasingly called upon to exercise the utmost care and vigilance in protecting the interests of the Faith, in resolving its problems, in regulating its life, in enriching its resources, and in preserving the pristine purity of its precepts. The latter is essentially pioneer in nature, demanding first and foremost those qualities of renunciation, tenacity, dauntlessness and passionate fervor that can alone brave the dangers and sweep away the obstacles with which an infant Faith, struggling against vested interests and face to face with the entrenched forces of prejudice, of ignorance and fanaticism, must needs contend. In both of these spheres of Bahá'í activity the community of the American believers, it is becoming increasingly evident, is evincing those characteristics which must be regarded as the essential foundation for the success of their dual task.

As to those whose function is essentially of an administrative character it can hardly be doubted that they are steadily and indefatigably perfecting the structural machinery of their Faith, are multiplying its ad-

ministrative agencies, and are legalizing the status of the newly established institutions. Slowly and patiently they are canalizing the spirit that at once directs, energizes and safeguards its operation. They are exploiting its potentialities, broadcasting its message, publicizing its literature, fostering the aspirations of its youth, devising ways and means for the training of its children, guarding the integrity of its teachings, and paving the way for the ultimate codification of its laws. Through all the resources at their disposal, they are promoting the growth and consolidation of that pioneer movement for which the entire machinery of their Administrative Order has been primarily designed and erected. They are visibly and progressively contributing to the enrichment of their unique community life, and are insuring, with magnificent courage and characteristic promptitude, the completion of their consecrated Edifice—the embodiment of their hopes and the supreme symbol of their ideals.

As to those into whose valiant and trusted hands—and no believer, however humble is to think himself debarred from joining their ranks—the standards of a forward marching Faith have been entrusted, they too with no less zest and thoroughness are pushing farther and farther its frontiers, breaking new soil, establishing fresh outposts, winning more recruits, and contributing to the greater diversification and more harmonious blending of the elements comprised in the world-wide society of its followers.

The Edifice of this New World Order, which the Báb has heralded, which the mind of Bahá'u'lláh has envisioned, and whose features 'Abdu'l-Bahá, its Architect, has delineated, we, whatever our capacities, opportunities or position, are now, at so precarious a period in the world's history, summoned to found and erect. The community of the Most Great Name in the Western Hemisphere is, through the nature of its corporate life and the scope of its exertions, assuming, beyond the shadow of a doubt, a preponderating share in the laying of such a foundation and the erection of such a structure. The eyes of its sister communities are fixed upon it. Their prayers ascend on its behalf. Their hands are out-

stretched to lend whatever aid lies within their power I, for my part, am determined to reinforce the impulse that impels its members forward to meet their destiny The Founders of their Faith survey from the Kingdom on high the range of their achievements, acclaim their progress, and are ever ready to speed their eventual triumph.

Far be it from me to underrate the gigantic proportions of their task, nor do I for one moment overlook the urgency and gravity of the times in which they are laboring Nor do I wish to minimize the hazards and trials that surround or lie ahead of them The grandeur of their task is indeed commensurate with the mortal perils by which their generation is hemmed in As the dusk creeps over a steadily sinking society the radiant outlines of their redemptive mission become sharper every day The present world unrest, symptom of a world-wide malady, their world religion has already affirmed must needs culminate in that world catastrophe out of which the consciousness of world citizenship will be born, a consciousness that can alone provide an adequate basis for the organization of world unity, on which a lasting world peace must necessarily depend, the peace itself inaugurating in turn that world civilization which will mark the coming of age of the entire human race

Fortified by such reflections, the American believers, in whichever section of the Western Hemisphere they find themselves laboring, whether at home or abroad, and however dire and distressing the processes involved in the disintegration of the structure of present-day civilization, will, I feel convinced, prove themselves, through their lives and deeds, worthy of that priceless heritage which it is their undoubted privilege to proclaim, preserve and perpetuate

May 22, 1939

Newly-launched Central American campaign marks official inauguration of long-deferred World Mission constituting 'Abdu'l-Bahá's distinctive legacy to the Bahá'í Community of North America Chosen Community broadening its basis, gaining in stature, deepening in consecration Its vanguard now entering arena monopolized by

entrenched forces of Christendom's mightiest ecclesiastical institutions Laboring amidst race foreign in language, custom, temperament embracing vast proportion of New World's ethnic elements American believers' isolated overseas teaching enterprises hitherto tentative, intermittent, now at end. New epoch opening, demanding exertions incomparably more strenuous, unflinchingly sustained, centrally directed, systematically organized, efficiently conducted Upon alacrity, tenacity, fearlessness of present prosecutors of the unfolding mission depend speedy and fullest revelation, in the First and Second Centuries, of the potentialities of the birthright conferred upon American believers Convey to pioneers in North, Middle and South America my eagerness to maintain with each direct, personal contact Assure Teaching and Inter-America Committees my delight at successive testimonies of believers' glowing spirit reflected in Minutes, letters and reports recently received Entreat every section of community to labor unremittingly until every nation in Western Hemisphere is illumined by rays and woven into fabric of Bahá'u'lláh's triumphant Administrative Order

May 28, 1939

The readiness of your Assembly, as expressed in your recently cabled message, to transfer the National Bahá'í Secretariat to the vicinity of the Temple in Wilmette has evoked within me the deepest feelings of thankfulness and joy Your historic decision, so wise and timely, so surprising in its suddenness, so far-reaching in its consequences, is one that I cannot but heartily and unreservedly applaud To each one of your brethren in the Faith, throughout the United States and Canada, who are witnessing, from day to day and at an ever-hastening speed, the approaching completion of their National House of Worship, the great Mother Temple of the West, your resolution to establish within its hallowed precincts and in the heart of the North American continent the Administrative Seat of their beloved Faith cannot but denote henceforward a closer association, a more constant communion, and a higher degree of coordination between the two primary agencies providen-

tially ordained for the enrichment of their spiritual life and for the conduct and regulation of their administrative affairs. To the far-flung Bahá'í communities of East and West, most of which are being increasingly proscribed and ill-treated, and none of which can claim to have had a share of the dual blessings which a specially designed and constructed House of Worship and a fully and efficiently functioning Administrative Order invariably confer, the concentration in a single locality of what will come to be regarded as the fountain-head of the community's spiritual life and what is already recognized as the mainspring of the administrative activities, signalizes the launching of yet another phase in the slow and imperceptible emergence, in these declining times, of the model Bahá'í community—a community divinely ordained, organically united, clear-visioned, vibrant with life, and whose very purpose is regulated by the twin directing principles of the worship of God and of service to one's fellow-men.

The decision you have arrived at is an act that befittingly marks the commencement of your allotted term of stewardship in service to the Cause of Bahá'u'lláh. Moreover, it significantly coincides with the inauguration of that world mission of which the settlement of Bahá'í pioneers in the virgin territories of the North American continent has been but a prelude. That such a decision may speedily and without the slightest hitch be carried into effect is the deepest longing of my heart. That those who have boldly carried so weighty a resolution may without pause or respite continue to labor and build up, as circumstances permit, around this administrative nucleus such accessories as the machinery of a fast evolving administrative order, functioning under the shadow of, and in such close proximity to, the Mashriqu'l-Adhikár, must demand, is the object of my incessant and fervent prayer. That such a step, momentous as it is, may prove the starting point for acts of still greater renown and richer possibilities that will leave their distinct mark on the third year of the Seven Year Plan is a hope which I, together with all those who are eagerly following its progress, fondly and confidently cherish.

The American believers, while straining to

accomplish befittingly this particular task, must simultaneously brace themselves for another sublime effort to discharge, ere the present year draws to a close, their manifold responsibilities allotted to them under the Seven Year Plan. The placing of yet another contract for the casting of the ornamentation of the First Story of the Temple, the permanent settlement of the six remaining Republics of Central America, and the extension of continual support both material and moral, to those weaker States, Provinces and Republics that have been recently incorporated in the body of the Faith, combine to offer, at this hour when the fate of civilization trembles in the balance, the boldest and gravest challenge that has ever faced the community of the American believers both in the propagative and administrative spheres of Bahá'í activity. In the field of pioneer teaching, and particularly in connection with the opening of the Republics of Haiti, Salvador, Costa Rica, Nicaragua, Dominica and Guatemala, the utmost encouragement should at all times be vouchsafed by the elected representatives of the community to those who, out of the abundance of their hearts, and in direct response to the call of their Faith and the dictates of their conscience, have renounced their comforts, fled their homes, and hazarded their fortunes for the sake of bringing into operation the majestic Plan of 'Abdu'l-Bahá, while special support should be extended to those who appear to be best qualified for the strenuous labors which pioneering under such exacting circumstances demands. Care should be exercised lest any hindrance should, for any reason, be placed in the way of those who have, whether young or old, rich or poor, so spontaneously dedicated themselves to so urgent and holy a mission.

Towards this newly-appointed enterprise a more definite reorientation is needed. To its purposes a more complete dedication is demanded. In its fortunes a more widespread concern is required. For its further consolidation and speedy fulfilment a larger number and a greater variety of participants are indispensable. For its success a more abundant flow of material resources should be assured.

Let the privileged few, the ambassadors of

the Message of Bahá'u'lláh, bear in mind His words as they go forth on their errands of service to His Cause "*It behoveth whosoever willeth to journey for the sake of God, and whose intention is to proclaim His Word and quicken the dead, to bathe himself with the waters of detachment, and to adorn his temple with the ornaments of resignation and submission. Let trust in God be his shield, and reliance on God his provision, and the fear of God his raiment. Let patience be his helper, and praise-worthy conduct his succourer, and goodly deeds his army. Then will the concourse on high sustain him. Then will the denizens of the Kingdom of Names march forth with him, and the banners of Divine guidance and inspiration be unfurled on his right hand and before him.*"

Faced with such a challenge, a community that has scaled thus far such peaks of enduring achievements can neither falter nor recoil. Confident in its destiny, reliant on its God-given power, fortified by the consciousness of its past victories, galvanized into action at the sight of a slowly disrupting civilization, it will—I can have no doubt—continue to fulfil unflinchingly the immediate requirements of its task, assured that with every step it takes and with each stage it traverses, a fresh revelation of Divine light and strength will guide and propel it forward until it consummates, in the fulness of time and in the plenitude of its power, the Plan inseparably bound up with its shining destiny.

July 4, 1939

A triple call, clear-voiced, insistent and unescapable, summons to the challenge all members of the American Bahá'í community, at this, the most fateful hour in their history. The first is the voice, distant and piteous, of those sister communities which now, alas, are fettered by the falling chains of religious orthodoxy and isolated through the cruel barriers set up by a rampant nationalism. The second is the plea, no less vehement and equally urgent, of those peoples and nations of the New World, whose vast and unexploited territories await to be warmed by the light and swept into the orbit of the Faith of Bahá'u'lláh. The third, more universal and stirring than either of the

others, is the call of humanity itself crying out for deliverance at a time when the tide of mounting evils has destroyed its equilibrium and is now strangling its very life.

These imperative calls of Bahá'í duty the American believers can immediately if only partially answer. Their present status, their circumscribed resources, debar them, however great their eagerness, from responding completely and decisively to the full implications of this threefold obligation. They can, neither individually nor through their concerted efforts, impose directly their will upon those into whose hands the immediate destinies of their persecuted brethren are placed. Nor are they as yet capable of launching a campaign of such magnitude as could capture the imagination and arouse the conscience of mankind, and thereby insure the immediate and full redress of those grievances from which their helpless co-religionists in both the East and the West are suffering. They cannot moreover hope to wield at the present time in the councils of nations an influence commensurate with the stupendous claims advanced, or adequate to the greatness of the Cause proclaimed, by the Author of their Faith. Nor can they assume a position or exercise such responsibilities as would enable them by their acts and decisions to reverse the process which is urging so tragically the decline of human society and its institutions.

And yet, though their influence be at the present hour indecisive and their divinely-conferred authority unrecognized, the role they can play in both alleviating the hardships that afflict their brethren and in attenuating the ills that torment mankind is none the less considerable and far-reaching. By the range and liberality of their contributions to mitigate the distress of the bereaved, the exiled and the imprisoned, by the persistent, the wise and judicious intervention of their elected representatives through the authorities concerned, by a clear and convincing exposition, whenever circumstances are propitious, of the issues involved, by a vigorous defence of the rights and liberties denied, by an accurate and dignified presentation of the events that have transpired, by every manner of encouragement which their sympathies may suggest, or

then means permit, or their consciences dictate, to succor the outcast and the impoverished, and above all by their tenacious adherence to, and wide proclamation of, those principles, laws, ideals, and institutions which their disabled fellow-believers are unable to affirm or publicly espouse, and lastly, by the energetic prosecution of those tasks which their oppressed fellow-workers are forbidden to initiate or conduct, the privileged community of the American Bahá'ís can play a conspicuous part in the great drama involving so large a company of their unemancipated brethren in the Asiatic, the European and African continents

Their duties towards mankind in general are no less distinct and vital. Their impotence to stem the tide of onrushing calamities, their seeming helplessness in face of those cataclysmic forces that are to convulse human society, do not in the least detract from the urgency of their unique mission, nor exonerate them from those weighty responsibilities which they alone can and must assume. Humanity, heedless and impenitent, is admittedly hovering on the edge of an awful abyss, ready to precipitate itself into that titanic struggle, that crucible whose chastening fires alone can and will weld its antagonistic elements of race, class, religion and nation into one coherent system, one world commonwealth. *"The hour is approaching"* is Bahá'u'lláh's own testimony, *"when the most great convulsion will have appeared . . . I swear by God! The promised day is come, the day when tormenting trials will have surged above your heads, and beneath your feet, saying 'Taste ye, what your hands have wrought.'"* Not ours to question the almighty wisdom or fathom the inscrutable ways of Him in whose hands the ultimate destiny of an unregenerate yet potentially glorious race must lie. Ours rather is the duty to believe that the world-wide community of the Most Great Name, and in particular, at the present time its vanguard in North America, however buffered by the powerful currents of these troublous times, and however keen their awareness of the inevitability of the final eruption, can, if they will, rise to the level of their calling and discharge their functions, both in the period which is witnessing the confusion and break-

down of human institutions, and in the ensuing epoch during which the shattered basis of a dismembered society is to be recast, and its forces reshaped, re-directed and unified. With the age that is still unborn, with its herculean tasks and unsuspected glories, we need not concern ourselves at present. It is to the fierce struggle, the imperious duties, the distinctive contributions which the present generation of Bahá'ís are summoned to undertake and render that I feel we should, at this hour, direct our immediate and anxious attention. Though powerless to avert the impending contest the followers of Bahá'u'lláh can, by the spirit they evince and the efforts they exert help to circumscribe its range, shorten its duration, allay its hardships, proclaim its salutary consequences, and demonstrate its necessary and vital role in the shaping of human destiny. There is the duty to hold, aloft and undimmed, the torch of Divine Guidance, as the shades of night descend upon, and ultimately envelop the entire human race. There is the function, amidst its tumults, perils and agonies, to witness to the vision, and proclaim the approach, of that re-created society, that Christ-promised Kingdom, that World Order whose generative impulse is the spirit of none other than Bahá'u'lláh Himself, whose dominion is the entire planet, whose watchword is unity, whose animating power is the force of Justice, whose directive purpose is the reign of righteousness and truth, and whose supreme glory is the complete, the undisturbed, and everlasting felicity of the whole of human kind. By the sublimity and serenity of their faith, by the steadiness and clarity of their vision, the incorruptibility of their character, the rigor of their discipline, the sanctity of their morals, and the unique example of their community life, they can and indeed must in a world polluted with its incurable corruptions, paralyzed by its haunting fears, torn by its devastating hatreds, and languishing under the weight of its appalling miseries demonstrate the validity of their claim to be regarded as the sole repository of that grace upon whose operation must depend the complete deliverance, the fundamental reorganization and the supreme felicity of all mankind.

July 28, 1939



Views of the Outer Shrine of Bahá'u'lláh.

Shades of night descending on imperilled humanity inexorably deepening American believers, heirs of Bahá'u'lláh's Covenant, prosecutors of 'Abdu'l-Bahá's plan, confronted supreme opportunity vindicate indestructibility their faith, inflexibility their resolution, their incorruptibility, sanctity for appointed task. Anxiously, passionately entreat them, whatever obstacles march of tragic events may create, however distressing barriers predicted calamities raise between them and sister communities and possibly Faith's World Center, unwaveringly hold aloft torch whose infant light heralds the birth of the effulgent World Order destined supplant disrupting civilization
August 30, 1939

The association of the First Mashriqu'l-Adhikár of the West with the hallowed memories of the Purest Branch and of 'Abdu'l-Bahá's mother, recently re-interred under the shadow of the Báb's holy Shrine, inaugurates a new, and at long last the final phase of an enterprise which, thirty years ago, was providentially launched on the very day the remains of the Forerunner of our Faith were laid to rest by our beloved Master in the sepulchre specifically erected for that purpose on Mt. Carmel. The birth of this holy enterprise, pregnant with such rich, such infinite possibilities, synchronized with, and was consecrated through, this historic event which, as 'Abdu'l-Bahá Himself has affirmed, constitutes the most signal act of the triple mission He had been prompted to perform. The site of the Temple itself was honored by the presence of Him Who, ever since this enterprise was initiated, had, through His messages and Tablets bestowed upon it His special attention and care, and surrounded it with the marks of His unfailing solicitude. Its foundation-stone was laid by His own loving hands, on an occasion so moving that it has come to be regarded as one of the most stirring episodes of His historic visit to the North American continent. Its superstructure was raised as a direct consequence of the pent-up energies which surged from the breasts of 'Abdu'l-Bahá's lovers at a time when His sudden removal from their midst had plunged them into consternation, bewilderment and sorrow. Its

external ornamentation was initiated and accelerated through the energizing influences which the rising and continually consolidating institutions of a divinely established Administrative Order had released in the midst of a community that had identified its vital interests with that Temple's destiny. The measures devised to hasten its completion were incorporated in a Plan which derives its inspiration from those destiny-shaping Tablets wherein, in bold relief, stands outlined the world mission entrusted by their Author to the American Bahá'í community. And finally, the Fund, designed to receive and dispose of the resources amassed for its prosecution, was linked with the memory and bore the name of her whose ebbing life was brightened and cheered by those tidings that unmistakably revealed to her the depth of devotion and the tenacity of purpose which animate the American believers in the cause of their beloved Temple. And now, while the Bahá'í world vibrates with emotion at the news of the transfer of the precious remains of both the Purest Branch and of 'Abdu'l-Bahá's mother to a spot which, watched over by the Twin Holy Shrines and in the close neighborhood of the resting-place of the Greatest Holy Leaf, is to become the focus of the administrative institutions of the Faith at its world center, the mere act of linking the destiny of so far-reaching an undertaking with so significant an event in the Formative Period of our Faith will assuredly set the seal of complete triumph upon, and enhance the spiritual potentialities of, a work so significantly started and so magnificently executed by the followers of Bahá'u'lláh in the North American continent.

December 30, 1939

And now as this year, so memorable in the annals of the Faith, was drawing to a close, there befell the American Bahá'í community, through the dramatic and sudden death of May Maxwell, yet another loss, which viewed in retrospect will come to be regarded as a potent blessing conferred upon the campaign now being so diligently conducted by its members. Laden with the fruits garnered through well-nigh half a century of toilsome service to the Cause she

so greatly loved, heedless of the warnings of age and ill-health, and afire with the longing to worthily demonstrate her gratitude in her overwhelming awareness of the bounties of her Lord and Master, she set her face towards the southern outpost of the Faith in the New World, and laid down her life in such a spirit of consecration and self-sacrifice as has truly merited the crown of martyrdom.

To Keith Ransom-Kehler, whose dust sleeps in far-off Isfáhán, to Martha Root, fallen in her tracks on an island in the mid-most heart of the ocean, to May Maxwell, lying in solitary glory in the southern outpost of the Western Hemisphere—to these three heroines of the Formative Age of the Faith of Bahá'u'lláh, they who now labor so assiduously for its expansion and establishment, owe a debt of gratitude which future generations will not fail to adequately recognize.

April 15, 1940

The stupendous struggle now convulsing the major part of the European continent is progressively revealing the ominous features, and increasingly assuming the proportions, of the titanic upheaval foreshadowed seventy years ago by the prophetic pen of Bahá'u'lláh. The disruptive forces associated with humanity's world-shaking ordeal are closely interrelated with the constructive potentialities inherent in the American believers' Divinely-ordained Plan. Both are directly hastening the emergence of the spiritual World Order stirring in the womb of a traveling age. I entreat the American Bahá'í Community, whatever the immediate or distant repercussions of the present turmoil on their own continent, however violent its impact upon the World Center of their Faith, to pledge themselves anew, before the Throne of Bahá'u'lláh, to discharge, with unswerving aim, unflinching courage, invincible vigor, exemplary fidelity and ever-deepening consecration, the dual responsibility solemnly undertaken under the Seven Year Plan. I implore them to accelerate their efforts, increase their vigilance, deepen their unity, multiply their heroic feats, maintain their distant outposts in the teaching field of Latin America, and expedite the termina-

tion of the last stage in the ornamentation of the Temple. I am praying continually with redoubled fervor.

June 13, 1940

My heart is thrilled with delight as I witness, in so many fields, and in such distant outposts, and despite such formidable difficulties, restrictions, obstacles and dangers, so many evidences of the solidarity, the valor, and the achievements of the American Bahá'í community. As the end of the First Century of the Bahá'í Era approaches, as the shadows descending upon and enveloping mankind steadily and remorselessly deepen, this community, which can almost be regarded as the solitary champion of the Faith in the Western World, is increasingly evincing and demonstrating its capacity, its worth, and ability as the torchbearer of the New, the World Civilization which is destined to supplant in the fulness of time the present one. And more particularly in the virgin and far-flung territories of Latin America, it has in recent months, abundantly given visible evidence of its merits and competence to shoulder the immense responsibilities which the carrying of the sacred Fire to all the Republics of the Western Hemisphere must necessarily entail.

Through these initial steps, which in pursuance of the Plan conceived by 'Abdu'l-Bahá, this community has taken, through the settlement in each of these sovereign states of the New World of American Bahá'í pioneers, through the formation of Bahá'í groups and the establishment of two Assemblies in Buenos Aires and Bahia, the American National Assembly, as well as its Inter-America Committee, and all subsidiary agencies, no less than the individual members of the North American Bahá'í community who have sacrificed and are still sacrificing so much in their support of this Divine and momentous Plan, have earned the unqualified admiration and the undying gratitude of sister Assemblies and fellow-workers throughout the Bahá'í World.

Their work, however, is only beginning. The dispatch of pioneers, the provision of adequate means for their support, their settlement and initiation of Bahá'í activities in these far-off lands, however strenuous and

meritorious, are insufficient if the Plan is to evolve harmoniously and yield promptly its destined fruit. The extension by the Parent Assembly — the immediate source from which this vast system with all its ramifications is now proceeding—of the necessary support, guidance, recognition and material assistance to enable these newly-fledged groups and Assemblies to function in strict accordance with both the spiritual and administrative principles of the Faith of Bahá'u'lláh, would seem as essential and urgent as the preliminary task already achieved. To nurse these tender plants of the Vineyard of God, to foster their growth, to direct their development, to accord them the necessary recognition, to help resolve their problems, to familiarize them with gentleness, patience and fidelity with the processes of the Administrative Order and thus enable them to assume independently the conduct of future local and national Bahá'í activities, would bring the plan to swift and full fruition and would add fresh laurels to the crown of immortal glory already won by a community that holds in these days of dark and dire calamities, valiantly and almost alone, the Fort of the Faith of Bahá'u'lláh.

December 3, 1940

The internecine struggle, now engulfing the generality of mankind, is increasingly assuming, in its range and ferocity, the proportions of the titanic upheaval foreshadowed as far back as seventy years ago by Bahá'u'lláh. It can be viewed in no other light except as a direct interposition by Him Who is the Ordainer of the Universe, the Judge of all men and the Deliverer of the nations. It is the rod of both the anger of God and of His correction. The fierceness of its devastating power chastens the children of men for their refusal to acclaim the century-old Message of their promised, their Heaven-sent Redeemer. The fury of its flames, on the other hand, purges away the dross, and welds the limbs of humanity into one single organism, indivisible, purified, God-conscious and divinely directed.

Its immediate cause can be traced to the forces engendered by the last war of which it may be truly regarded as the direct con-

tinuation. Its first sparks were kindled on the eastern shores of the Asiatic continent, enveloping two sister races of the world in a conflagration which no force seems able to either quench or circumscribe. This cataclysmic process was accelerated by the outbreak of a fierce conflict in the heart of Europe, fanning into flame age-long animosities and unchaining a series of calamities as swift as they were appalling. As the turmoil gathered momentum it swept remorselessly into its vortex the most powerful nations of the European continent — the chief protagonists of that highly-vaunted yet lamentably defective civilization. The mounting tide of its havoc and devastation soon overspread the northernmost regions of that afflicted continent, subsequently ravaged the shores of the Mediterranean, and invaded the African continent as far as Ethiopia and the surrounding territories. The Balkan countries, as predicted by 'Abdu'l-Bahá, were soon to sustain the impact of this tragic ordeal, communicating in their turn the commotions to which they had been subjected to both the Near and Middle East, wherein are enshrined the heart of the Faith itself, its Cradle, its chief center of Pilgrimage, and its most sacred and historic sites.

Its menace is overlapping the limits of the Old World and is plunging into consternation the Great Republic of the West, as well as the peoples of Central and South America. The New World as well as the Old is experiencing the terrific impact of this disruptive force. Even the peoples of the Antipodes are trembling before the approaching tempest that threatens to burst on their heads.

The races of the world, Nordic, Slavonic, Mongolian, Arab and African, are alike subjected to its consuming violence. The world's religious systems are no less affected by the universal paralysis which is creeping over the minds and souls of men. The persecution of world Jewry, the rapid deterioration of Christian institutions, the intestine division and disorders of Islám, are but manifestations of the fear and trembling that has seized humanity in its hour of unprecedented turmoil and peril. On the high seas, in the air, on land, in the forefront of battle, in the palaces of kings and the cottages of peasants,

in the most hallowed sanctuaries, whether secular or religious, the evidences of God's retributive act and mysterious discipline are manifest. Its heavy toll is steadily mounting—a holocaust sparing neither prince nor peasant, neither man nor woman, neither young nor old.

The Faith of Bahá'u'lláh—that priceless gem of Divine Revelation enshrining the Spirit of God and incarnating His Purpose for mankind in this age—can neither aspire nor expect to escape unhurt amid the hurricane of human disasters that blows around it. By most men unnoticed, scorned and ridiculed by some, feared and challenged by others, this world redemptive Faith, for whose precious sake the world is undergoing such agonies, finds its virgin strength assailed, and its infant institutions hemmed in, by the dark forces which a godless civilization has unloosed over the face of the planet. In the Old World, whether in Europe, Asia or Africa, it is being buffeted about, ostracized, arraigned and repressed. In certain countries its community life is being extinguished, in others a ban is severely imposed on its propagation, in still others its members are denied all intercourse with its World Center. Dangers, grave and unsuspected, confront its cradle and surround its very heart.

Not so, however, with the countries of the Western Hemisphere. The call of Bahá'u'lláh summons, at this challenging hour, the peoples of the New World, and its leaders to redress the balance of the old. "*O Rulers of America,*" He thus addresses the Chief Magistrates of that continent, *"and the Presidents of the Republics therein Adorn the temple of your dominion with the ornament of justice and of the fear of God, and its head with the crown of the remembrance of your Lord, the Maker of the heavens."* The Great Republic of the West, an object of special solicitude throughout the ministry of the Center of the Covenant, whose soil has been hallowed by His footsteps, and the foundation of whose edifice—the Mother Temple of the West—has been consecrated by His hand, has been singled out through the operation of His Will, and been invested by His Pen with a unique, an inescapable, a weighty and most sacred re-

sponsibility. The Mission entrusted to the community of the North American believers in the darkest days of the last war, is, after a period of incubation of well nigh twenty years, and through the instrumentality of the administrative agencies erected after 'Abdu'l-Bahá's passing, efflorescing under our very eyes. Already, since the inception of the Seven Year Plan, this community can well claim to have attained, through its deeds, a stature that dwarfs its sister communities, and can glory in a parentage that embraces every Republic of Latin America. The first Mashriqu'l-Adhkár of the West, its beautiful and noble handiwork, is virtually completed. A nucleus for a future flourishing local community is already formed in every state and province in North America. The administrative structure, following the pattern of its prototype in the U.S.A. is, through the agency of that same Plan, raising its triumphant head in the Central and South American Republics. The Plan itself, propelled by the agencies released by those immortal Tablets which constitute its charter, bids fair, in the fifth year of its operation, to exceed the highest expectations of those who have so courageously launched it. Its consummation, coinciding with the termination of the first century of the Bahá'í Era, will mark the opening of yet another phase in a series of crusades which must carry, in the course of the succeeding century, the privileged recipients of those epoch-making Tablets beyond the Western Hemisphere to the uttermost ends of the earth, to implant the banner, and lay an unassailable basis for the administrative structure of the Faith of Bahá'u'lláh.

The quality and magnitude of the work already achieved by these stalwart champions of God's New World Order are inexpressibly exhilarating and infinitely meritorious. The immensity of the task still to be performed staggers our fancy and inflames our imagination. The potentialities with which these tasks are endowed elude our shrewdest calculations. The promise they enshrine is too dazzling to contemplate. What else can we do but bow our heads in thanksgiving and reverence, steel our hearts in preparation for the strenuous days ahead, and intensify a hundredfold our resolution to carry on the

task to which our hands are set at present? May 25, 1941

As I survey the activities and accomplishments of the American believers in recent months, and recall their reaction to the urgent call for service, embodied in the Seven Year Plan, I feel overwhelmed by a threefold sense of gratitude and admiration which I feel prompted to place on record, but which I cannot adequately express. Future generations can alone appraise correctly the value of their present services, and the Beloved, whose mandate they are so valiantly obeying, can alone befittingly reward them for the manner in which they are discharging their duties.

The virtual completion of a thirty year old enterprise, which was initiated in His days and blessed by His Hand, is the first and foremost accomplishment that must shed imperishable luster not only on the administrative annals of the Formative Age of the Faith, but on the entire record of the signal achievements performed in the course of the First Century of the Bahá'í Era. The steady expansion and consolidation of the world mission, entrusted by that same Master, to their hands and set in operation after His passing, constitutes the second object of my undying gratitude to a community that has abundantly demonstrated its worthiness to shoulder the superhuman tasks with which it has been entrusted. The spirit with which that same community has faced and resisted the onslaught of the enemies of the Faith who, for various reasons and with ever-increasing subtlety and malice, have persistently striven to disrupt the administrative machinery of an Order, foreshadowed by the Báb, enunciated by Bahá'u'lláh, and established by 'Abdu'l-Bahá, is yet another testimony to the unrivalled merits and the eminent position attained by its privileged members since the ascension of the Center of the Covenant.

The extinction of the influence precariously exerted by some of these enemies, the decline that has set in in the fortunes of others, the sincere repentance expressed by still others, and their subsequent reinstatement and effectual participation in the teaching and administrative activities of the Faith,

constitute in themselves sufficient evidence of the unconquerable power and invincible spirit which animates those who stand identified with and loyally carry out the provisions and injunctions of the Will and Testament of 'Abdu'l-Bahá.

And now more particularly concerning the prime mover of this latest agitation, which, whatever its immediate consequences, will sooner or later come to be regarded as merely one more of those ugly and abortive attempts designed to undermine the foundation, and obscure the purpose, of the Administrative Order of the Faith of Bahá'u'lláh. Obscure in his origin, ambitious of leadership, untaught by the lesson of such as have erred before him, odious in the hopes he nurses, contemptible in the methods he pursues, shameless in his deliberate distortions of truths he has long since ceased to believe in, ludicrous in his present isolation and helplessness, wounded and exasperated by the downfall which his own folly has precipitated, he, the latest protagonist of a spurious cause, cannot but in the end be subjected, as remorselessly as his infamous predecessors, to the fate which they invariably have suffered.

Generated by the propelling and purifying forces of a mysterious Faith, born of delusion or malice, winning a fleeting notoriety derived from the precarious advantages of wealth, fame or fortune, these movements sponsored by deluded, self-seeking adventurers find themselves, sooner or later, enmeshed in the machinations of their authors, are burned in shame, and sink eventually into complete oblivion.

The schism which their foolish leaders had contrived so sedulously to produce within the Faith, will soon, to their utter amazement, come to be regarded as a process of purification, a cleansing agency, which, far from decimating the ranks of its followers, reinforces its indestructible unity, and proclaims anew to a world, skeptical or indifferent, the cohesive strength of the institutions of that Faith, the incorruptibility of its purposes and principles, and the recuperative powers inherent in its community life.

Were anyone to imagine or expect that a Cause, comprising within its orbit so vast a portion of the globe, so turbulent in its

history, so challenging in its claims, so diversified in the elements it has assimilated into its administrative structure, should, at all times, be immune to any divergence of opinion, or any defection on the part of its multitudinous followers, it would be sheer delusion, wholly unreasonable and unwarranted, even in the face of the unprecedented evidence of the miraculous power which its rise and progress have so powerfully exhibited. That such a secession, however, whether effected by those who apostatize their faith or preach heretical doctrines, should have failed, after the lapse of a century, to split in twain the entire body of the adherents of the Faith, or to create a grave, a permanent and irremediable breach in its organic structure, is a fact too eloquent for even a casual observer of the internal processes of its administrative order to either deny or ignore.

Therein, every loyal and intelligent upholder of Bahá'u'lláh's incomparable Covenant—a Covenant designed by Him as the sole refuge against schism, disruption and anarchy—will readily recognize the hallmark of His Faith, and will acclaim it as the supreme gift conferred by Him Who is the Lord of Revelation upon the present and future generations who are destined, in this greatest of all Dispensations, to flock, from every creed and religion, to the banner, and espouse the Cause, of His Most Great Name.

Dear friends! Manifold, various, and at times extremely perilous, have been the tragic scenes which the blind hatred, the unfounded presumption, the incredible folly, the abject perfidy, the vaulting ambition, of the enemy have intermittently engendered within the pale of the Faith. From some of its most powerful and renowned votaries, at the hands of its once trusted and ablest propagators, champions, and administrators, from the ranks of its most revered and highly-placed trustees whether as companions, amanuenses or appointed lieutenants of the Herald of the Faith, of its Author, and of the Center of His Covenant, from even those who were numbered among the kindred of the Manifestation, not excluding the brother, the sons and daughters of Bahá'u'lláh, and the nominee of the Báb Himself, a Faith, of such tender age, and enshrining so

priceless a promise, has sustained blows as dire and treacherous as any recorded in the world's religious history.

From the record of its tumultuous history, almost every page of which portrays a fresh crisis, is laden with the description of a new calamity, recounts the tale of a base betrayal, and is stained with the account of unspeakable atrocities, there emerges, clear and incontrovertible, the supreme truth that with every fresh outbreak of hostility to the Faith, whether from within or from without, a corresponding measure of outpouring grace, sustaining its defenders and confounding its adversaries, has been providentially released, communicating a fresh impulse to the onward march of the Faith, while this impetus, in its turn, would through its manifestations, provoke fresh hostility in quarters heretofore unaware of its challenging implications—this increased hostility being accompanied by a still more arresting revelation of Divine Power and a more abundant effusion of celestial grace, which, by enabling the upholders of that Faith to register still more brilliant victories, would thereby generate issues of still more vital import and raise up still more formidable enemies against a Cause that cannot but, in the end, resolve those issues and crush the resistance of those enemies, through a still more glorious unfoldment of its inherent power.

The resistless march of the Faith of Bahá'u'lláh, viewed in this light, and propelled by the stimulating influences which the un wisdom of its enemies and the force latent within itself, both engender, resolves itself into a series of rhythmic pulsations, precipitated, on the one hand, through the explosive outbursts of its foes, and the vibrations of Divine Power, on the other, which speed it, with ever-increasing momentum, along that predestined course traced for it by the Hand of the Almighty.

As opposition to the Faith, from whatever source it may spring, whatever form it may assume, however violent its outbursts, is admittedly the motive-power that galvanizes on the one hand, the souls of its valiant defenders, and taps for them, on the other, fresh springs of that Divine and inexhaustible Energy, we who are called upon to represent, defend, and promote its interests,

should, far from regarding any manifestation of hostility as an evidence of the weakening of the pillars of the Faith, acclaim it as both a God-sent gift and a God-sent opportunity which, if we remain undaunted, we can utilize for the furtherance of His Faith and the routing and complete elimination of its adversaries.

The Heroic Age of the Faith, born in anguish, nursed in adversity, and terminating in trials as woeful as those that greeted its birth, has been succeeded by that Formative Period which is to witness the gradual crystallization of those creative energies which the Faith has released, and the consequent emergence of that World Order for which those forces were made to operate.

Fierce and relentless will be the opposition which this crystallization and emergence must provoke. The alarm it must and will awaken, the envy it will certainly arouse, the misrepresentations to which it will remorselessly be subjected, the setbacks it must, sooner or later, sustain, the commotions to which it must eventually give rise, the fruits it must in the end garner, the blessings it must inevitably bestow and the glorious, the Golden Age, it must irresistibly usher in, are just beginning to be faintly perceived, and will, as the old order crumbles beneath the weight of so stupendous a Revelation, become increasingly apparent and arresting.

Not ours, dear friends, to attempt to survey the distant scene, ours rather the duty to face the trials of the present hour, to ponder the meaning, to discharge the obligations, to meet its challenge and utilize the opportunity it offers to the fullest extent of our ability and power.
August 12, 1941

Heart thrilled with pride at message announcing the approaching completion of the ornamentation of seven faces of *Mashriqu'l-Adhkár*, proclaiming an intensification of North American teaching campaign, and revealing the adamant resolution of the Temple builders and stalwart crusaders, in face of the perfidy, ingratitude and opposition of the enemies both within and without the Holy Faith. As the fury and destructiveness of the tremendous world ordeal attains

its most intensive pitch, so the Mission conferred twenty years ago by 'Abdu'l-Bahá's sacred Will on the worldwide, indivisible and incorruptible body of His followers unfolds its fullest potentialities. Securely abiding and confidently battling within the impregnable structure which that Will has divinely established, the dwellers in the ark of the divine Covenant the world over watch with awe, pride and delight the evidences of the mounting momentum of the eternal process of integration and disintegration hurrying the Faith along its predestined course. The royal adversary, personally responsible for the recrudescence of persecution closing all Bahá'í schools in Bahá'u'lláh's native land, has been humbled to the dust. The sufferings endured by the builders of the first *Mashriqu'l-Adhkár* are being avenged. The cornerstone of the National Administrative Headquarters of the Egyptian Bahá'í community has been ceremoniously laid. The first officially recognized Bahá'í cemetery is ready to receive the precious remains of the illustrious 'Abdu'l-Faḍl and the immortal Luá. The *Haziratu'l-Quds* in Baghdad has been extended and is nearing completion. The property dedicated as first Administrative Center of the Syrian Bahá'ís has been purchased. A group of families of Persian believers, Muslim, Jewish, Zoroastrian in origin, afire with the example set by American pioneers, are settling the adjoining territories of Hejaz, Yemen, Afghanistan, Baluchistan and Bahrein Island. The spiritual competition galvanizing the organized followers of Bahá'u'lláh in East and West waxes keener as first Bahá'í century speeds to its close. With bowed head, exultant spirit and thankful heart I acclaim these recurrent, increasingly compelling manifestations of the solidant, loyalty and unquenchable spirit animating, throughout five continents, the community of the followers of the Most Great Name.
November 22, 1941

The entry of the United States of America into the war invests it with the character of a truly world-embracing crisis, designed to release world-shaking, world-shaping forces, which, as they operate, and mount in intensity, will throw down the barriers that

hinder the emergence of that world community which the World Religion of Bahá'u'lláh has anticipated and can alone permanently establish. It marks a milestone on the road which must lead the peoples of the North American continent to the glorious destiny that awaits them. It confronts the American Bahá'í community, already so well advanced in the prosecution of their Seven Year Plan, with a challenge at once severe and inescapable. The exterior ornamentation of their consecrated Edifice has been providentially expedited to a point where its completion is now assured. The intercontinental and national teaching campaigns, that constitute the second and even more vital aspect of that plan, though progressing magnificently in the States, in Canada and throughout Latin America, are still far from having attained their consummation. The obstacles which the extension of the war to the Western Hemisphere has raised are, I am well aware, manifold and formidable. The heroic self-sacrifice exhibited by the North American Bahá'í community will, I am confident, surmount them. The Hand of Omnipotence, which has led so mighty a member of the human race to plunge into the turmoil of world disaster, that has provided thereby the means for the effective and decisive participation of so promising a nation in the immediate trials and the future reconstruction of human society, will not and cannot allow those who are directly, consciously and worthily promoting the highest interests of their nation and of the world, to fall short of the accomplishment of their God-given task. He will, more than ever before in their history, pour out His blessings upon them, if they refuse to allow the present circumstances, grievous though they are, to interfere with the full and uninterrupted execution of this initial undertaking in pursuance of their world mission. The coming two years must witness, fraught as they may well be with the greatest ordeal afflicting their countrymen, a manifestation of spiritual vitality and an output of heroic action, commensurate with the gravity and afflictions of the present hour, and worthy of the concluding years of the first Bahá'í century.

January 15, 1942.

Viewed in the perspective of Bahá'í history, the Seven Year Plan, associated with the closing years of the First Bahá'í Century, will come to be regarded as the mightiest instrument yet forged, designed to enable the trustees of a firmly established, steadily evolving Administrative Order to complete the initial stage in the prosecution of the world mission confidently entrusted by the Center of the Covenant to His chosen disciples. The Divine Plan, thus set in operation, may be said to have derived its inspiration from, and been dimly foreshadowed in, the injunction so significantly addressed by Bahá'u'lláh to the Chief Magistrates of the American continent. It was prompted by the contact established by 'Abdu'l-Bahá Himself, in the course of His historic journey, with the entire body of His followers throughout the United States and Canada. It was conceived, soon after that contact was established, in the midst of what was then held to be one of the most devastating crises in human history. It underwent a period of incubation, after His ascension, while the machinery of a divinely appointed Administrative Order was being laboriously devised and its processes set in motion. Its initial operations were providentially made to synchronize with the final years of a century that witnessed the birth and rise of a Faith of which it is the direct consequence. The opening stage in its execution has been faced by, and will survive, the severe challenge of a crisis of still greater magnitude than that which baptized its birth. The conclusion of the first phase of its tremendous and irresistible unfoldment is now approaching. The hopes and aspirations of a multitude of believers, in both the East and the West, young and old, whether free or suppressed, hang on its triumphant consummation. The Temple itself, that fair incarnation of the soul of an unconquerable Faith, and the first fruit of the Plan now set in motion, stands in its silent beauty, ready to reinforce the strenuous endeavors of its prosecutors. Towering in grandeur and resplendent in its majesty it calls aloud incessantly for a greater, a far greater number of pioneers who, both at home and in foreign fields, will scatter to sow the Divine seeds and gather the harvest into its gates. The

Author of the Plan Himself, looking down from His retreats above, and surveying the prodigious labors of His defeatless disciples, voices, with even greater insistence, the same call. The time in which to respond to it is relentlessly shortening. Let men of action seize their chance ere the swiftly passing days place it ir retrievably beyond their reach. May 26, 1942

The completion of the exterior ornamentation of the Mashriqu'l-Adhkár in Wilmette, the most hallowed Temple ever to be erected by the followers of Bahá'u'lláh, and the crowning glory of the first Bahá'í century, is an event of unique and transcendental significance. Neither the first Mashriqu'l-Adhkár of the Bahá'í world, reared in the city of Ishqábád, nor any House of Worship to be raised in succeeding centuries, can claim to possess the vast, the immeasurable potentialities with which this Mother Temple of the West, established in the very heart of so enviable a continent, and whose foundationstone has been laid by the hand of the Center of the Covenant Himself, has been endowed. Conceived forty years ago by that little band of far-sighted and resolute disciples of 'Abdu'l-Bahá, members of the first Bahá'í community established in the Western Hemisphere, blessed and fostered by a vigilant Master Who directed its course from the hour of its inception to the last days of His life, supported by the spontaneous contributions of Bahá'ís poured in from the five continents of the globe, this noble, this mighty, this magnificent enterprise deserves to rank among the immortal epics, that have adorned the annals of the Apostolic Age of the Faith of Bahá'u'lláh.

The debt of gratitude owed by the entire Bahá'í world to its champion-builders is indeed immeasurable. The admiration which this brilliant exploit has evoked in the breasts of countless followers of the Faith in East and West knows no bounds. The creative energies its completion must unleash are incalculable. The role it is destined to play in hastening the emergence of the world order of Bahá'u'lláh, now stirring in the womb of this traveling age, cannot as yet be fathomed. We stand too close to so majestic, so lofty, so radiant, so symbolic a monument

raised so heroically to the glory of the Most Great Name, at so critical a stage in human history, and at so significant a spot in a continent so richly endowed, to be able to visualize the future glories which the consummation of this institution, this harbinger of an as yet unborn civilization, must in the fulness of time disclose to the eyes of all mankind.

That so laborious, so meritorious an undertaking has been completed a year before its appointed time is a further cause for rejoicing and gratitude, and an added testimony to the vision, the resourcefulness, and enterprising spirit of the American believers.

No need, however, to dwell at length on their past achievements, remarkable and exemplary though they have been, nor is this the time to expatiate on the superb spirit that has characterized their stewardship in the service of the Faith of Bahá'u'lláh. Tasks of extreme urgency, of great magnitude, of the utmost significance await them in this concluding year of the first Bahá'í century, and at this hour of great peril, of stress and trial for all mankind. The sacred—the pressing, the inescapable teaching responsibilities assumed under the Seven Year Plan must be resolutely faced as befits those whose record has shed so brilliant a light on the annals of the first Bahá'í century. The consolidation of each and every nucleus formed so painstakingly in every republic of Central and South America, the formation of a Bahá'í Assembly in every virgin State and Province in the North American Continent, call for undivided attention, for further heroism, for a concerted, a persistent, a herculean effort on the part of the stalwart builders of that bounteous Edifice which posterity will recognize as the greatest shrine in the Western world.

Nor must the elaborate preparations in connection with the forthcoming celebration of the centenary of our glorious Faith be overlooked or neglected, if we would be fittingly consummate this first, this most fecund, century of the Bahá'í era. An unprecedented, a carefully conceived, efficiently co-ordinated, nation-wide campaign, aiming at the proclamation of the Message of Bahá'u'lláh, through speeches, articles in the press, and radio broadcasts, should be

promptly initiated and vigorously prosecuted. The universality of the Faith, its aims and purposes, episodes in its dramatic history, testimonials to its transforming power, and the character and distinguishing features of its World Order should be emphasized and explained to the general public, and particularly to eminent friends and leaders sympathetic to its cause, who should be approached and invited to participate in the celebrations. Lectures, conferences, banquets, special publications should, to whatever extent is practicable and according to the resources at the disposal of the believers, proclaim the character of this joyous Festival. An all-America Convention, at which representatives of Bahá'í centers in every Republic in Central and South America will be invited to participate, and to which, for the first time, all isolated believers, all groups, and all communities already possessing local Spiritual Assemblies will have the right to appoint delegates and to share in the election of the National Spiritual Assembly, will, moreover, have to be held to commemorate this epoch-making event. A dedication ceremony, in consonance with the solemnity of the occasion, and held beneath the dome of the Mashriqu'l-Adhkar, on the very day and at the very hour of the Báb's historic Declaration, followed by a public session, consecrated to the memory of both the Báb and 'Abdu'l-Bahá, should constitute the leading features of this historic Convention.

For it should be borne in mind that in the year 1944 we celebrate not only the termination of the first century of the Bahá'í Era, but also the centenary of the birth of the Bahá'í Dispensation, of the inception of the Bahá'í cycle, and of the birth of 'Abdu'l-Bahá, and commemorate as well the fiftieth anniversary of the establishment of the Bahá'í Faith in the Western world.

No effort, nor any sacrifice can be deemed too great to insure the decisive, the brilliant success of the celebrations which this historic year, of such manifold significance, must witness. He Who in the past, has in diverse ways and on so many occasions, graciously and unfailingly guided, blessed and sustained the members of this privileged community will, no doubt, continue to aid and inspire them to carry to a victorious

conclusion the unfinished tasks which still confront them, and will enable them to crown their labors in a manner that will befit their high destiny.

March 28, 1943

The latest evidences of the magnificent success that has marked the activities of the members of the American Bahá'í community have been such as to excite the brightest hopes for the victorious consummation of the collective undertaking they have so courageously launched and have so vigorously prosecuted in recent years. As the first Bahá'í Century approaches its end, the magnitude and quality of their achievements acquire added significance and shed increasing luster on its annals. The proceedings of the recently held annual Convention; the formation of twenty-eight Assemblies in the course of the year that has just elapsed, the splendid progress achieved in the Latin-American field of Bahá'í activity, the superb spirit evinced by the pioneers holding their lonely posts in widely scattered areas throughout the Americas, the exemplary attitude shown by the entire body of the faithful towards the machinations of those who have so sedulously striven to disrupt the Faith and pervert its purpose—these have, to a marked degree, intensified the admiration of the Bahá'í communities for those who are contributing so outstanding a share to the enlargement of the limits, and the enhancement of the prestige, of the Faith of Bahá'u'lláh. The preparations which the American believers are undertaking for the celebration of the Centenary of the Faith must be such as to crown with immortal glory the fifty-year long record of their stewardship in the service of that Faith. Such a celebration must, in its scope and magnificence, fully compensate for the disabilities which hinder so many Bahá'í communities in Europe and elsewhere, and even in Bahá'u'lláh's native land, from paying a befitting tribute to their beloved Faith at so glorious an hour in its history. The few remaining months of this century must witness a concentration of effort, a scale of achievement, a spirit of heroism that will outshine even the most daring exploits that have already immortalized the Seven Year

Plan and covered with glory its valiant prosecutors. The plea I addressed to them, at this late hour, will, I am sure, meet with a response no less remarkable than their past reactions to the appeals I have felt impelled to make to them ever since the inception of the Plan. He Who, at every stage of their collective enterprise, has so abundantly blessed them, will, no doubt, continue to vouchsafe the blessings until the seal of unqualified victory is set upon their epoch-making task.

August 8, 1943

THE DESTINY OF AMERICA

Let any one inclined to doubt the course which this enviable community is destined to follow, turn to and meditate upon these words of 'Abdu'l-Bahá, enshrined, for all time, in the Tablets of the Divine Plan, and addressed to the entire community of the believers of the United States and Canada: "*The full measure of your success,*" He informs them, "*is at yet unrevealed, its significance still unapprehended. Ere long, ye will with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate, in the firmament of your country, the light of Divine Guidance, and will bestow upon its people the glory of an everlasting life.*" The range of your future achievements still remains undisclosed. I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your achievements. The hope, therefore, which 'Abdu'l-Bahá cherishes for you is that the same success which has attended your efforts in America may crown your endeavors in other parts of the world that through you the fame of the Cause of God may be diffused throughout the East and the West, and the advent of the Kingdom of the Lord of Hosts be proclaimed in all the five continents of the globe." "The moment," He most significantly adds, "*this Divine Message is carried forward by the American believers from the shores of America, and is propagated throughout the continents of Europe, of Asia, of Africa, and of Australasia, and as far as the islands of the Pacific, this community will find itself securely established upon the throne of an everlasting dominion. Then will all the peo-*

ples of the world witness that this community is spiritually illumined and divinely guided. Then will the whole earth resound with the praises of its majesty and greatness."

No reader of these words, so vibrant with promises that not even the triumphant consummation of the Seven Year Plan can fulfill, can expect a community that has been raised so high, and endowed so richly, to remain content with any laurels it may win in the immediate future. To rest upon such laurels would indeed be tantamount to a betrayal of the trust placed in that community by 'Abdu'l-Bahá. To cut short the chain of victories that must lead it on to that supreme triumph when, "*the whole earth may be stirred and shaken*" by the results of its achievements would shatter His hopes. To vacillate, and fail to "*propagate through the continents of Europe, of Asia, of Africa, and of Australasia, and as far as the islands of the Pacific*" a Message so magnificently proclaimed by it in the American continent would deprive it of the privilege of being "*securely established upon the throne of an everlasting dominion*" To forfeit the honor of proclaiming "*the advent of the Kingdom of the Lord of Hosts*" in "*all the five continents of the globe*" would silence those "*praises of its majesty and greatness*" that otherwise would echo throughout "*the whole earth*."

Such vacillation, failure, or neglect, the American believers, the ambassadors of the Faith of Bahá'u'lláh, will, I am firmly convinced, never permit. Such a trust will never be betrayed, such hopes can never be shattered, such a privilege will never be forfeited, nor will such praises remain unuttered. Nay rather the present generation of this blessed, thus repeatedly blessed, community will go from strength to strength, and will hand on, as the first century draws to a close, to the generations that must succeed it in the second, the torch of Divine Guidance, undimmed by the tempestuous winds that must blow upon it, that they in turn, faithful to the wish and mandate of 'Abdu'l-Bahá, may carry that torch, with that self-same vigor, fidelity, and enthusiasm, to the darkest and remotest corners of the earth.

One more word in conclusion Among some of the most momentous and thought-provoking pronouncements ever made by 'Abdu'l-Bahá, in the course of His epoch-making travels in the North American continent, are the following *"May this American Democracy be the first nation to establish the foundation of international agreement May it be the first nation to proclaim the unity of mankind May it be the first to unfurl the Standard of the Most Great Peace"* And again *"The American people are indeed worthy of being the first to build the Tabernacle of the Great Peace, and proclaim the oneness of mankind For America hath developed powers and capacities greater and more wonderful than other nations . The American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blessed in both the East and the West for the triumph of its people The American continent gives signs and evidences of very great advancement Its future is even more promising, for its influence and illumination are far-reaching It will lead all nations spiritually"*

The creative energies, mysteriously generated by the first stirrings of the embryonic World Order of Bahá'u'lláh, have, as soon as released within a nation destined to become its cradle and champion, endowed that nation with the worthiness, and invested it with the powers and capacities, and equipped it spiritually, to play the part foreshadowed in these prophetic words The potencies which this God-given mission has infused into its people are, on the one hand, beginning to be manifested through the conscious efforts and the nation-wide accomplishments, in both the teaching and administrative spheres of Bahá'í activity, of the organized community of the followers of Bahá'u'lláh in the North American continent. These same potencies, apart from, yet collateral with these efforts and accomplishments, are, on the other hand, insensibly shaping, under the impact of world political and economic forces, the destiny of that nation, and are influencing the lives and actions of both its government and its people.

To the efforts and accomplishments of those who, aware of the Revelation of Bahá'u'lláh, are now laboring in that continent, to their present and future course of activity, I have, in the foregoing pages sufficiently referred A word, if the destiny of the American people, in its entirety, is to be correctly apprehended, should now be said regarding the orientation of that nation as a whole, and the trend of the affairs of its people For no matter how ignorant of the Source from which those directing energies proceed, and however slow and laborious the process, it is becoming increasingly evident that the nation as a whole, whether through the agency of its government or otherwise, is gravitating, under the influence of forces that it can neither comprehend nor control, towards such associations and policies, wherein, as indicated by 'Abdu'l-Bahá, her true destiny must lie Both the community of the American believers, who are aware of that Source, and the great mass of their countrymen, who have not as yet recognized the Hand that directs their destiny, are contributing, each in its own way, to the realization of the hopes, and the fulfillment of the promises, voiced in the above-quoted words of 'Abdu'l-Bahá

The world is moving on Its events are unfolding ominously and with bewildering rapidity The whirlwind of its passions is swift and alarmingly violent The New World is being insensibly drawn into its vortex The potential storm centers of the earth are already casting their shadows upon its shores Dangers, undreamt of and unpredictable, threaten it both from within and from without Its governments and peoples are being gradually enmeshed in the coils of the world's recurrent crises and fierce controversies The Atlantic and Pacific Oceans are, with every acceleration in the march of science, steadily shrinking into mere channels The Great Republic of the West finds itself particularly and increasingly involved Distant rumblings echo menacingly in the ebullitions of its people On its flanks are ranged the potential storm centers of the European continent and of the Far East On its southern horizon there looms what might conceivably develop into another center of agitation and danger The

world is contracting into a neighborhood America, willingly or unwillingly, must face and grapple with this new situation. For purposes of national security, let alone any humanitarian motive, she must assume the obligations imposed by this newly created neighborhood. Paradoxical as it may seem, her only hope of extricating herself from the perils gathering around her is to become entangled in that very web of international association which the Hand of an inscrutable Providence is weaving. 'Abdu'l-Bahá's counsel to a highly placed official in its government comes to mind, with peculiar appropriateness and force: "You can best serve your country if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism, underlying the government of your own country, to the relationships now existing between the peoples and nations of the world." The ideals that fired the imagination of America's tragically unappreciated President, whose high endeavors, however much nullified by a visionless generation, 'Abdu'l-Bahá, through His own pen acclaimed as signaling the dawn of the Most Great Peace, though now lying in the dust, bitterly reproach a heedless generation for having so cruelly abandoned them.

That the world is beset with perils, that dangers are now accumulating and are actually threatening the American nation, no clear-eyed observer can possibly deny. The earth is now transformed into an armed camp. As much as fifty million men are either under arms or in reserve. No less than the sum of three billion pounds is being spent, in one year, on its armaments. The light of religion is dimmed and moral authority disintegrating. The nations of the world have, for the most part, fallen a prey to battling ideologies that threaten to disrupt the very foundations of their dearly-won political unity. Agitated multitudes in these countries see them with discontent, are armed to the teeth, are stampeded with fear, and groan beneath the yoke of tribulations engendered by political strife, racial fanaticism, national hatreds, and religious animosities. "The winds of despair," Bahá'u'lláh has unmistakably affirmed, "are, alas, blowing from every direction, and the strife

that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned."

"The ills," 'Abdu'l-Bahá, writing as far back as two decades ago, has prophesied, "from which the world now suffers will multiply, the gloom which envelops it will deepen. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range will exert their utmost for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread." As to the American nation itself, the voice of its own President, emphatic and clear, warns his people that a possible attack upon their country has been brought infinitely closer by the development of aircraft and by other factors. Its Secretary of State, addressing at a recent Conference the assembled representatives of all the American Republics, utters no less ominous a warning: "These resurgent forces loom threateningly throughout the world—their ominous shadow falls athwart our own Hemisphere." As to its Press, the same note of warning and of alarm at an approaching danger is struck: "We must be prepared to defend ourselves both from within and without. Our defensive frontier is long. It reaches from Alaska's Point Barrow to Cape Horn, and ranges the Atlantic and the Pacific. When or where Europe's and Asia's aggressors may strike at us no one can say. It could be anywhere, any time. We have no option save to go armed ourselves. . . . We must mount vigilant guard over the Western Hemisphere."

The distance that the American nation has traveled since its formal and categorical repudiation of the Wilsonian ideal, the changes that have unexpectedly overtaken it in recent years, the direction in which world events are moving, with their inevitable impact on the policies and the economy of that nation, are to every Bahá'í observer, viewing the developments in the international situation, in the light of the prophecies of both Bahá'u'lláh and 'Abdu'l-Bahá

most significant, and highly instructive and encouraging. To trace the exact course which, in these troubled times and pregnant years, this nation will follow would be impossible. We can only, judging from the direction its affairs are now taking, anticipate the course she will most likely choose to pursue in her relationships with both the Republics of America and the countries of the remaining continents.

A closer association with these Republics, on the one hand, and an increased participation, in varying degrees, on the other, in the affairs of the whole world, as a result of recurrent international crises, appear as the most likely developments which the future has in store for that country. Delays must inevitably arise, setbacks must be suffered, in the course of that country's evolution towards its ultimate destiny. Nothing, however, can alter eventually that course, ordained for it by the unerring pen of 'Abdu'l-Bahá. Its federal unity having already been achieved and its internal institutions consolidated—a stage that marked its coming of age as a political entity—its further evolution, as a member of the family of nations, must, under circumstances that cannot at present be visualized, steadily continue. Such an evolution must persist until such time as that nation will, through the active and decisive part it will have played in the organization and the peaceful settlement of the affairs of mankind, have attained the plenitude of its powers and functions as an outstanding member, and component part, of a federated world.

The immediate future must, as a result of this steady, this gradual, and inevitable absorption in the manifold perplexities and problems afflicting humanity, be dark and

oppressive for that nation. The world shaking ordeal which Bahá'u'lláh, as quoted in the foregoing pages,* has so graphically prophesied, may find it swept, to an unprecedented degree, into its vortex. Out of it it will probably emerge, unlike its reactions to the last world conflict, consciously determined to seize its opportunity, to bring the full weight of its influence to bear upon the gigantic problems that such an ordeal must leave in its wake, and to exorcise forever, in conjunction with its sister nations of both the East and the West, the greatest curse which, from time immemorial, has afflicted and degraded the human race.

Then, and only then, will the American nation, molded and purified in the crucible of a common war, inured to its rigors, and disciplined by its lessons, be in a position to raise its voice in the councils of the nations, itself lay the cornerstone of a universal and enduring peace, proclaim the solidarity, the unity, and maturity of mankind, and assist in the establishment of the promised reign of righteousness on earth. Then, and only then, will the American nation, while the community of the American believers within its heart is consummating its divinely-appointed mission, be able to fulfill the unspeakably glorious destiny ordained for it by the Almighty, and immortally enshrined in the writings of 'Abdu'l-Bahá. Then, and only then, 'will the American nation accomplish "*that which will adorn the pages of history*," "*become the envy of the world and be blest in both the East and the West*."

December 25, 1938

* This passage is an excerpt from "The Advent of Divine Justice"—Editor

PART THREE

HISTORY OF THE AMERICAN BAHÁ'Í COMMUNITY*

1894-1933

FORTY years will have elapsed ere the close of this coming summer since the name of Bahá'u'lláh was first mentioned on the American continent. Strange indeed must appear to every observer, pondering in his heart the significance of so great a landmark in the spiritual history of the great American Republic, the circumstances which have attended this first public reference to the Author of our beloved Faith. Stranger still must seem the associations which the brief words uttered on that historic occasion must have evoked in the minds of those who heard them.

Of pomp and circumstance, of any manifestations of public rejoicing or of popular applause, there were none to greet this first intimation† to America's citizens of the existence and purpose of the Revelation proclaimed by Bahá'u'lláh. Nor did he who was its chosen instrument profess himself a believer in the indwelling potency of the tidings he conveyed, or suspect the magnitude of the forces which so cursory a mention was destined to release.

Announced through the mouth of an avowed supporter of that narrow ecclesiasticism which the Faith itself has challenged and seeks to extirpate, characterized at the moment of its birth as an obscure offshoot of a contemptible creed, the Message of the Most Great Name, fed by streams of unceasing trial and warmed by the sunshine of 'Abdu'l-Bahá's tender care, has succeeded in driving its roots deep into America's genial soil, has

in less than half a century sent out its shoots and tendrils as far as the remotest corners of the globe, and now stands, clothed in the majesty of the consecrated Edifice it has reared in the heart of that continent, determined to proclaim its right and vindicate its capacity to redeem a stricken people. Un-supported by any of the advantages which talent, rank and riches can confer, the community of the American believers, despite its tender age, its numerical strength, its limited experience, has by virtue of the inspired wisdom, the united will, the incorruptible loyalty of its administrators and teachers achieved the distinction of an undisputed leadership among its sister communities of East and West in hastening the advent of the Golden Age anticipated by Bahá'u'lláh.

And yet how grave the crises which this infant, this blessed, community has weathered in the course of its checkered history! How slow and painful the process that gradually brought it forth from the obscurity of unmitigated neglect to the broad daylight of public recognition! How severe the shocks which the ranks of its devoted adherents have sustained through the defection of the faint in heart, the malice of the mischief-maker, the treachery of the proud and the ambitious! What storms of ridicule, of abuse and of calumny its representatives have had to face in their staunch support of the integrity, and their valiant defence of the fair name, of the Faith they had espoused! How persistent the vicissitudes and disconcerting the reverses with which its privileged members, young and old alike, individually and collectively, have had to contend in their heroic endeavors to

* From "America and the Most Great Peace," by Shoghi Effendi.

† In an address by Dr. Henry H. Jessup at the Parliament of Religions, Columbian Exposition, Chicago, 1893.—*Editor*

scale the heights which a loving Master had summoned them to attain!

Dearly-beloved friends! It is not for me, nor does it seem within the competence of any one of the present generation, to trace the exact and full history of the rise and gradual consolidation of this invincible arm, this mighty organ, of a continually advancing Cause. It would be premature at this early stage of its evolution, to attempt an exhaustive analysis, or to arrive at a just estimate, of the impelling forces that have urged it forward to occupy so exalted a place among the various instruments which the Hand of Omnipotence has fashioned, and is now perfecting, for the execution of His divine Purpose. Future historians of this mighty Revelation, endowed with pens abler than any which its present-day supporters can claim to possess, will no doubt transmit to posterity a masterly exposition of the origins of those forces which, through a remarkable swing of the pendulum, have caused the administrative center of the Faith to gravitate, away from its cradle, to the shores of the American continent and towards its very heart—the present mainspring and chief bulwark of its fast evolving institutions. On them will devolve the task of recording the history, and of estimating the significance, of so radical a revolution in the fortunes of a slowly maturing Faith. Theirs will be the opportunity to extol the virtues and to immortalize the memory of those men and women who have participated in its accomplishment. Theirs will be the privilege of evaluating the share which each of these champion-builders of the World Order of Bahá'u'lláh has had in ushering in that golden Millennium, the promise of which lies enshrined in His teachings.

Does not the history of primitive Christianity and of the rise of Islám, each in its own way, offer a striking parallel to this strange phenomenon the beginnings of which we are now witnessing in this, the first century of the Bahá'í Era? Has not the Divine Impulse which gave birth to each of these great religious systems been driven, through the operation of those forces which the irresistible growth of the Faith itself had released, to seek away from the land of its birth and in more propitious climes a ready field and

a more adequate medium for the incarnation of its spirit and the propagation of its cause? Have not the Asiatic churches of Jerusalem, of Antioch and of Alexandria, consisting chiefly of those Jewish converts, whose character and temperament inclined them to sympathize with the traditional ceremonies of the Mosaic Dispensation, been forced as they steadily declined to recognize the growing ascendancy of their Greek and Roman brethren? Have they not been compelled to acknowledge the superior valor and the trained efficiency which have enabled these standard-bearers of the Cause of Jesus Christ to erect the symbols of His world-wide dominion on the ruins of a collapsing Empire? Has not the animating spirit of Islám been constrained, under the pressure of similar circumstances, to abandon the inhospitable wastes of its Arabian Home, the theatre of its greatest sufferings and exploits, to yield in a distant land the fairest fruit of its slowly maturing civilization?

"From the beginning of time until the present day," 'Abdu'l-Bahá Himself affirms, *"the light of Divine Revelation hath risen in the East and shed its radiance upon the West. The illumination thus shed hath, however acquired in the West an extraordinary brilliancy. Consider the Faith proclaimed by Jesus. Though it first appeared in the East, yet not until its light had been shed upon the West did the full measure of its potentialities be manifest."* "The day is approaching," He, in another passage, assures us, *"when ye shall witness how, through the splendor of the Faith of Bahá'u'lláh, the West will have replaced the East, radiating the light of Divine Guidance."* "In the books of the Prophets," He again asserts, *"certain glad-tidings are recorded which are absolutely true and free from doubt. The East hath ever been the dawning-place of the Sun of Truth. In the East all the Prophets of God have appeared. . . . The West hath acquired illumination from the East but in some respects the reflection of the light hath been greater in the Occident. This is specially true of Christianity. Jesus Christ appeared in Palestine and His teachings were founded in that country. Although the doors of the Kingdom were first opened in that land and the bestowals of God were spread broadcast*

from its center, the people of the West have embraced and promulgated Christianity more fully than the people of the East."

Little wonder that from the same unerring pen there should have flowed, after 'Abdu'l-Bahá's memorable visit to the West, these often-quoted words, the significance of which it would be impossible for me to overstate *"The continent of America,"* He announced in a Tablet unveiling His Divine Plan to the believers residing in the North-Eastern States of the American Republic, *"is in the eyes of the one true God the land wherein the splendors of His light shall be revealed, where the mysteries of His Faith shall be unveiled, where the righteous will abide and the free assemble"* *"May this American democracy,"* He Himself, while in America, was heard to remark, *"be the first nation to establish the foundation of international agreement May it be the first nation to proclaim the unity of mankind May it be the first to unful the standard of the 'Most Great Peace' The American people are indeed worthy of being the first to build the tabernacle of the great peace and proclaim the oneness of mankind . May America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capacities greater and more wonderful than other nations . May the inhabitants of this country become like angels of heaven with faces turned continually toward God May all of them become servants of the omnipotent One May they rise from their present material attainments to such a height that heavenly illumination may stream from this center to all the peoples of the world This American nation is equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world and be blest in both the East and the West for the triumph of its people The American continent gives signs and evidences of very great advancement Its future is even more promising, for its influence and illumination are far-reaching It will lead all nations spiritually"*

Would it seem extravagant, in the light of so sublime an utterance, to expect that in the midst of so enviable a region of the earth

and out of the agony and wreckage of an unprecedented crisis there should burst forth a spiritual renaissance which, as it propagates itself through the instrumentality of the American believers, will rehabilitate the fortunes of a decadent age? It was 'Abdu'l-Bahá Himself, His most intimate associates testify, Who, on more than one occasion, intimated that the establishment of His Father's Faith in the North American continent ranked as the most outstanding among the threefold aims which, as He conceived it, constituted the principal objective of His ministry It was He Who, in the heyday of His life and almost immediately after His Father's ascension, conceived the idea of inaugurating His mission by enlisting the inhabitants of so promising a country under the banner of Bahá'u'lláh He it was Who in His unerring wisdom and out of the abundance of His heart chose to bestow on His favored disciples, to the very last day of His life, the tokens of His unfailing solicitude and to overwhelm them with the marks of His special favor It was He Who, in His declining years, as soon as delivered from the shackles of a long and cruel incarceration, decided to visit the land which had remained for so many years the object of His infinite care and love It was He Who, through the power of His presence and the charm of His utterance, infused into the entire body of His followers those sentiments and principles which could alone sustain them amidst the trials which the very prosecution of their task would inevitably engender Was He not, through the several functions which He exercised whilst He dwelt amongst them, whether in the laying of the corner-stone of their House of Worship, or in the Feast which He offered them and at which He chose to serve them in person, or in the emphasis which He on a more solemn occasion placed on the implications of His spiritual station—was He not, thereby, deliberately bequeathing to them all the essentials of that spiritual heritage which He knew they would ably safeguard and by their deeds continually enrich? And finally who can doubt that in the Divine Plan which, in the evening of His life, He unveiled to their eyes He was investing them with that spiritual primacy on which they

could rely in the fulfilment of their high destiny?

"O ye apostles of Bahá'u'lláh!" He thus addresses them in one of His Tablets, "May my life be sacrificed for you! Behold the portals which Bahá'u'lláh hath opened before you! Consider how exalted and lofty is the station you are destined to attain, how unique the favors with which you have been endowed." "My thoughts," He tells them in another passage, "are turned towards you, and my heart leaps within me at your mention. Could ye know how my soul glows with your love, so great a happiness would flood your hearts as to cause you to become enamoured with each other." "The full measure of your success," He declares in another Tablet, "is as yet unrevealed, its significance still unapprehended. Ere long ye will, with your own eyes, witness how brilliantly every one of you, even as a shining star, will radiate in the firmament of your country the light of Divine Guidance and will bestow upon its people the glory of an everlasting life." "The range of your future achievements," He once more affirms, "still remains undisclosed. I fervently hope that in the near future the whole earth may be stirred and shaken by the results of your achievements." "The Almighty," He assures them, "will no doubt grant you the help of His grace, will invest you with the tokens of His might, and will endue your souls with the sustaining power of His holy Spirit." "Be not concerned," He admonishes them, "with the smallness of your numbers, neither be oppressed by the multitude of an unbelieving world. . . . Exert yourselves, your mission is unspeakably glorious. Should success crown your enterprise, America will assuredly evolve into a center from which waves of spiritual power will emanate, and the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established."

"The hope which 'Abdu'l-Bahá cherishes for you," He thus urges them, "is that the same success which has attended your efforts in America may crown your endeavors in other parts of the world, that through you the fame of the Cause of God may be diffused throughout the East and the West and the advent of the Kingdom of the Lord of

Heaven be proclaimed in all the five continents of the globe.

Thus far ye have been untiring in your labors. Let your exertions, henceforth, increase a thousandfold. Summon the people in these countries, capitals, islands, assemblies and churches to enter the Abhá Kingdom. The scope of your exertions must needs be extended. The wider its range, the more striking will be the evidences of Divine assistance. Oh! that I could travel, even though on foot and in the utmost poverty, to these regions and, raising the call of Yá Bahá'u'lláh in cities, villages, mountains, deserts and oceans, promote the Divine teachings! This, alas, I cannot do! How intensely I deplore it! Please God, ye may achieve it." And finally, as if to crown all His previous utterances, is this solemn affirmation embodying His vision of America's spiritual destiny: "The moment this Divine Message is carried forward by the American believers from the shores of America and is propagated through the continents of Europe, of Asia, of Africa and of Australasia, and as far as the islands of the Pacific, this community will find itself securely established upon the throne of an everlasting dominion. Then will all the peoples of the world witness that this community is spiritually illumined and divinely guided. Then will the whole earth resound with the praises of its majesty and greatness."

It is in the light of these above-quoted words of 'Abdu'l-Bahá that every thoughtful and conscientious believer should ponder the significance of this momentous utterance of Bahá'u'lláh: "In the East the light of His Revelation hath broken, in the West have appeared the signs of His dominion. Ponder this in your hearts, O people, and be not of those who have turned a deaf ear to the admonitions of Him Who is the Almighty, the All-Praised. . . . Should they attempt to conceal its light on the continent, it will assuredly rear its head in the midmost heart of the ocean, and, raising its voice, proclaim 'I am the life-giver of the world!'"

Dearly-beloved friends! Can our eyes be so dim as to fail to recognize in the anguish and turmoil which, greater than in any other country and in a manner unprecedented in its history, are now afflicting the American nation, evidences of the beginnings of that

spiritual renaissance which these pregnant words of 'Abdu'l-Bahá so clearly foreshadow? The throes and twinges of agony which the soul of a nation in travail is now beginning to experience abundantly proclaim it. Contrast the sad plight of the nations of the earth, and in particular this great Republic of the West, with the rising fortunes of that handful of its citizens, whose mission, if they be faithful to their trust, is to heal its wounds, restore its confidence and revive its shattered hopes. Contrast the dreadful convulsions, the internecine conflicts, the petty disputes, the outworn controversies, the interminable revolutions that agitate the masses, with the calm new light of Peace and of Truth which envelops, guides and sustains those valiant inheritors of the law and love of Bahá'u'lláh. Compare the disintegrating institutions, the discredited statesmanship, the exploded theories, the appalling degradation, the follies and furies, the shifts, shams and compromises that characterize the present age, with the steady consolidation, the holy discipline, the unity and cohesiveness, the assured conviction, the uncompromising loyalty, the heroic self-sacrifice that constitute the hallmark of these faithful stewards and harbingers of the golden age of the Faith of Bahá'u'lláh.

Small wonder that these prophetic words should have been revealed by 'Abdu'l-Bahá *"The East,"* He assures us, *"bath verily been illumined with the light of the Kingdom. Ere long will this same light shed a still greater illumination upon the West. Then will the hearts of its people be vivified through the potency of the teachings of God and their souls be set aglow by the undying fire of His love."* *"The prestige of the Faith of God,"* He asserts, *"has immensely increased. Its greatness is now manifest. The day is approaching when it will have cast a tremendous tumult in men's hearts. Rejoice, therefore, O denizens of America, rejoice with exceeding gladness!"*

Most prized and best-loved brethren! As we look back upon the forty years which have passed since the auspicious rays of the Bahá'í Revelation first warmed and illumined the American continent we find that they may well fall into four distinct periods, each culminating in an event of such sig-

nificance as to constitute a milestone along the road leading the American believers towards their promised victory. The first of these four decades (1893-1903), characterized by a process of slow and steady fermentation, may be said to have culminated in the historic pilgrimages undertaken by 'Abdu'l-Bahá's American disciples to the shrine of Bahá'u'lláh. The ten years which followed (1903-1913), so full of the tests and trials which agitated, cleansed and energized the body of the earliest pioneers of the Faith in that land, had as their happy climax 'Abdu'l-Bahá's memorable visit to America. The third period (1913-1923), a period of quiet and uninterrupted consolidation, had as its inevitable result the birth of that divinely-appointed Administration, the foundations of which the Will of a departed Master had unmistakably established. The remaining ten years (1923-1933), distinguished throughout by further internal development, as well as by a notable expansion of the international activities of a growing community, witnessed the completion of the superstructure of the Mashriqu'l-Adhkár—the Administration's mighty bulwark, the symbol of its strength and the sign of its future glory.

Each of these successive periods would seem to have contributed its distinct share in enriching the spiritual life of that community, and in preparing its members for the discharge of the tremendous responsibilities of their unique mission. The pilgrimages which its foremost representatives were moved to undertake in that earliest period of its history fired the souls of its members with a love and zeal which no amount of adversity could quench. The tests and tribulations it subsequently suffered enabled those who survived them to obtain a grasp of the implications of their faith that no opposition, however determined and well-organized, could ever hope to weaken. The institutions which its tried and tested adherents later on established furnished their promoters with that poise and stability which the increase of their numbers and the ceaseless extension of their activities urgently demanded. And finally the Temple which the exponents of an already firmly established Administration were inspired to erect gave them the vision which neither the storms of internal

disorder nor the whirlwinds of international commotion could possibly obscure

It would take me too long to attempt even a brief description of the first stirrings which the introduction of the Bahá'í Revelation into the New World, as conceived, initiated and directed by our beloved Master, immediately created. Nor does space permit me to narrate the circumstances attending the epoch-making visit of the first American pilgrims to Bahá'u'lláh's hallowed shrine, to relate the deeds which signalized the return of these bearers of a new-born Gospel to their native country, or to assess the immediate consequences of their achievements. No word of mine would suffice to express how instantly the revelation of 'Abdu'l-Bahá's hopes, expectations and purpose for an awakened continent, electrified the minds and hearts of those who were privileged to hear Him, who were made the recipients of His inestimable blessings and the chosen repositories of His confidence and trust. I can never hope to interpret adequately the feelings that surged within those heroic hearts as they sat at their Master's feet, beneath the shelter of His prison-house, eager to absorb and intent to preserve the effusions of His divine Wisdom. I can never pay sufficient tribute to that spirit of unyielding determination which the impact of a magnetic personality and the spell of a mighty utterance kindled in the entire company of these returning pilgrims, these consecrated heralds of the Covenant of God, at so decisive an epoch of their history. The memory of such names as Lua, Chase, MacNutt, Dealy, Goodall, Dodge, Farmer and Brittingham—to mention only a few of that immortal galaxy now gathered to the glory of Bahá'u'lláh—will for ever remain associated with the rise and establishment of His Faith in the American continent, and will continue to shed on its annals a lustre that time can never dim.

It was through these pilgrimages, as they succeeded one another in the years immediately following the ascension of Bahá'u'lláh, that the splendor of the Covenant, beclouded for a time by the apparent ascendancy of its Arch-Breaker,† emerged triumphant

† Muhammad-'Alí, 'Abdu'l-Bahá's younger half-brother and His bitterest enemy—*Editor*

amidst the vicissitudes which had afflicted it. It was through the arrival of these pilgrims, and these alone, that the gloom which had enveloped the disconsolate members of 'Abdu'l-Bahá's family was finally dispelled. Through the agency of these successive visitors the Greatest Holy Leaf,* who alone with her Brother among the members of her Father's household had to confront the rebellion of almost the entire company of her relatives and associates, found that consolation which so powerfully sustained her till the very close of her life. By the forces which this little band of returning pilgrims was able to release in the heart of that continent the death-knell of every scheme initiated by the would-be wicker of the Cause of God was sounded.

The Tablets which were subsequently revealed by the untiring pen of 'Abdu'l-Bahá, embodying in passionate and unequivocal language His instructions and counsels, His appeals and comments, His hopes and wishes, His fears and warnings, soon began to be translated, published and circulated throughout the length and breadth of the North American continent, providing the ever-widening circle of the first believers with that spiritual sustenance which could alone enable them to survive the severe trials they were soon to experience.

The hour of an unprecedented crisis was, however, inexorably approaching. Evidences of dissension, actuated by pride and ambition, were beginning to obscure the radiance and retard the growth of the newly-born community which the apostolic teachers of that continent had labored to establish. He who had been instrumental in inaugurating so splendid an era in the history of the Faith, on whom the Center of Bahá'u'lláh's Covenant had conferred the titles of "Bahá's Peter," of the "Shepherd of God's Flocks," of the "Conqueror of America," upon whom had been bestowed the unique privilege of helping 'Abdu'l-Bahá lay the foundation-stone of the Báb's Mausoleum on Mt. Carmel—such a man,‡ blinded by his extraordinary success and aspiring after an uncontrolled domination over the beliefs and activities of

* The sister of 'Abdu'l-Bahá

‡ Ibrahim Kherrrela—*Editor*

his fellow-disciples, insolently raised the standard of revolt. Seceding from 'Abdu'l-Bahá and allying himself with the Arch-Enemy of the Faith of God, this deluded apostate sought, by perverting the teachings and directing a campaign of unrelenting vilification against the person of 'Abdu'l-Bahá, to undermine the faith of those believers whom he had during no less than eight years, so strenuously toiled to convert. By the tracts he published, through the active collaboration of the emissaries of his chief Ally, and reinforced by the efforts which the Christian ecclesiastical enemies of the Bahá'í Revelation were beginning to exert, he succeeded in dealing the nascent Faith of God a blow from which it could only slowly and painfully recover.

I need not dwell on the immediate effects of this serious yet transitory cleavage in the ranks of the American adherents of the Cause of Bahá'u'lláh. Nor do I need to expatiate on the character of the defamatory writings that poured upon them. Nor does it seem necessary to recount the measures to which an ever-vigilant Master resorted in order to assuage and eventually to dissipate their apprehensions. It is for the future historian to appraise the value of the mission of each of the five chosen messengers of 'Abdu'l-Bahá who, in rapid succession, were dispatched by Him to pacify and reinvigorate that troubled community. His will be the task of tracing, in the work which these deputies of 'Abdu'l-Bahá were commissioned to undertake, the beginnings of that vast Administration, the corner-stone of which these messengers were instructed to lay—an Administration whose symbolic Edifice He, at a later time, was to found in person and whose basis and scope the provisions of His Will were destined to widen.

Suffice it to say that at this stage of its evolution the activities of an invincible Faith had assumed such dimensions as to force on the one hand its enemies to devise fresh weapons for their projected assaults, and on the other to encourage its supreme Promoter to instruct its followers, through qualified representatives and teachers, in the rudiments of an Administration which, as it evolved, would at once incarnate, safeguard and foster its spirit. The works of such

stubborn assailants as those of Vatralsky, Wilson, Jessup and Richardson vie with one another in their futile attempts to stain its purity, to arrest its march and compel its surrender. To the charges of Nihilism, of heresy, of Muhammadan Gnosticism, of immorality, of Occultism and Communism so freely levelled against them, the undismayed victims of such outrageous denunciations, acting under the instructions of 'Abdu'l-Bahá, retorted by initiating a series of activities which by their very nature were to be the precursors of permanent, officially recognized administrative institutions. The inauguration of Chicago's first House of Spirituality designated by 'Abdu'l-Bahá as that city's "House of Justice", the establishment of the Bahá'í Publishing Society, the founding of the Green Acre Fellowship, the publication of the *Star of the West*, the holding of the first Bahá'í National Convention, synchronizing with the transference of the sacred remains of the Báb to its final resting-place on Mt. Carmel, the incorporation of the Bahá'í Temple Unity and the formation of the Executive Committee of the Mashriqu'l-Adhikár—these stand out as the most conspicuous accomplishments of the American believers which have immortalized the memory of the most turbulent period of their history. Launched through these very acts into the troublesome seas of ceaseless tribulation, piloted by the mighty arm of 'Abdu'l-Bahá and manned by the bold initiative and abundant vitality of a band of sorely-tried disciples, the Ark of Bahá'u'lláh's Covenant has, ever since those days, been steadily pursuing its course contemptuous of the storms of bitter misfortune that have raged, and which must continue to assail it, as it forges ahead towards the promised haven of undisturbed security and peace.

Unsatisfied with the achievements which crowned the concerted efforts of their elected representatives within the American continent and emboldened by the initial success of their pioneer teachers, beyond its confines, in Great Britain, France and Germany, the community of the American believers resolved to win in distant climes fresh recruits to the advancing army of Bahá'u'lláh. Setting out from the western shores of their

native land and impelled by the indomitable energy of a new-born faith, these itinerant teachers of the Gospel of Bahá'u'lláh pushed on towards the islands of the Pacific, and as far as China and Japan, determined to establish beyond the farthest seas the outposts of their beloved Faith. Both at home and abroad this community had by that time demonstrated its capacity to widen the range and consolidate the foundations of its vast endeavors. The angry voices that had been raised in protest against its rise were being drowned amid the acclamations with which the East greeted its recent victories. Those ugly features that had loomed so threateningly were gradually receding into the distance, furnishing a still wider field to these noble warriors for the exercise of their latent energies.

The Faith of Bahá'u'lláh in the continent of America had indeed been resuscitated. Phoenix-like it had risen in all its freshness, vigor and beauty and was now, through the voice of its triumphant exponents, insistently calling to 'Abdu'l-Bahá, imploring Him to undertake a journey to its shores. The first fruits of the mission entrusted to its worthy upholders had lent such poignancy to their call that 'Abdu'l-Bahá, Who had just been delivered from the fetters of a galling tyranny, found Himself unable to resist. His great, His incomparable, love for His own favored children impelled Him to respond. Their passionate entreaty had, moreover, been reinforced by the numerous invitations which representatives of various interested organizations, whether religious, educational or humanitarian, had extended to Him, expressing their eagerness to receive from His own mouth an exposition of His Father's teachings.

Though bent with age, though suffering from ailments resulting from the accumulated cares of fifty years of exile and captivity, 'Abdu'l-Bahá set out on His memorable journey across the seas to the land where He might bless by His presence, and sanctify through His deeds, the mighty acts His spirit had led His disciples to perform. The circumstances that have attended His triumphal progress through the chief cities of the United States and Canada my pen is utterly incapable of describing. The joys which

the announcement of His arrival evoked, the publicity which His activities created, the forces which His utterances released, the opposition which the implications of His teachings excited, the significant episodes to which His words and deeds continually gave rise—these future generations will, no doubt, minutely and befittingly register. They will carefully delineate their features, will cherish and preserve their memory, and will transmit unimpaired the record of their minutest details to their descendants. It would indeed be presumptuous on our part to attempt, at the present time, to sketch even the bare outline of so vast, so enthralling a theme. Contemplating after the lapse of above twenty years this notable landmark in America's spiritual history we still find ourselves compelled to confess our inability to grasp its import or to fathom its mystery. I have alluded in the preceding pages to a few of the more salient features of that never-to-be-forgotten visit. These incidents, as we look back upon them, eloquently proclaim 'Abdu'l-Bahá's specific purpose to confer through these symbolic functions upon the first-born of the communities of the West that spiritual primacy which was to be the birthright of the American believers.

The seeds which 'Abdu'l-Bahá's ceaseless activities so lavishly scattered had endowed the United States and Canada, nay the entire continent, with potentialities such as it had never known in its history. On the small band of His trained and beloved disciples, and through them on their descendants, He, through that visit, had bequeathed a priceless heritage—a heritage which carried with it the sacred and primary obligation to arise and carry on in that fertile field the work He had so gloriously initiated. We can dimly picture to ourselves the wishes that must have welled from His eager heart as He bade His last farewell to that promising country. An inscrutable Wisdom, we can well imagine Him remark to His disciples on the eve of His departure, has, in His infinite bounty singled out your native land for the execution of a mighty purpose. Through the agency of Bahá'u'lláh's Covenant I, as the ploughman, have been called upon since the beginning of my ministry to turn up and break its ground. The mighty confirmations

that have, in the opening days of your career, rained upon you have prepared and invigorated its soil. The tribulations you subsequently were made to suffer have driven deep furrows into the field which my hands had prepared. The seeds with which I have been intrusted I have now scattered far and wide before you. Under your loving care, by your ceaseless exertions, every one of these seeds must germinate, every one must yield its destined fruit. A winter of unprecedented severity will soon be upon you. Its storm-clouds are fast gathering on the horizon. Tempestuous winds will assail you from every side. The Light of the Covenant will be obscured through my departure. These mighty blasts, this wintry desolation, shall however pass away. The dormant seed will burst into fresh activity. It shall put forth its buds, shall reveal, in mighty institutions, its leaves and blossoms. The vernal showers which the tender mercies of my heavenly Father will cause to descend upon you will enable this tender plant to spread out its branches to regions far beyond the confines of your native land. And finally the steadily mounting sun of His Revelation, shining in its meridian splendor, will enable this mighty Tree of His Faith to yield, in the fulness of time and on your soil, its golden fruit.

The implications of such a parting message could not long remain unrevealed to 'Abdu'l-Bahá's initiated disciples. No sooner had He concluded His long and arduous journey across the American and European continents than the tremendous happenings to which He had alluded began to be made manifest. A conflict, such as he had predicted, severed for a time all means of communication with those on whom He had come to place such implicit trust and from whom He was expecting so much in return. The wintry desolation, with all its havoc and carnage, pursued during four years its relentless course, while He, repairing to the quiet solitude of His residence in the close neighborhood of Bahá'u'lláh's hallowed shrine, continued to communicate His thoughts and wishes to those whom He had left behind and on whom He had conferred the unique tokens of His favor. In the immortal Tablets which, in the long hours of His communion with His dearly-beloved

friends He was moved to reveal, He unfolded to their eyes His conception of their spiritual destiny, His Plan for the mission He wished them to undertake. The seeds His hands had sown He was now watering with that same care, that same love and patience, which had characterized His previous endeavors whilst He was laboring in their midst.

The clarion call which 'Abdu'l-Bahá had raised was the signal for an outburst of renewed activity which, alike in the motives it inspired and the forces it set in motion, America had scarcely experienced. Lending an unprecedented impetus to the work which the enterprising ambassadors of the Message of Bahá'u'lláh had initiated in distant lands, this mighty movement has continued to spread until the present day, has gathered momentum as it extended its ramifications over the surface of the globe, and will continue to accelerate its march until the last wishes of its original Promoter are completely fulfilled.

Forsaking home, kindred, friends and position a handful of men and women, fired with a zeal and confidence which no human agency can kindle, arose to carry out the mandate which 'Abdu'l-Bahá had issued. Sailing northward as far as Alaska, pushing on to the West Indies, penetrating the South American continent to the banks of the Amazon and across the Andes to the southernmost ends of the Argentine Republic, pressing on westward to the island of Tahiti and beyond it to the Australian continent and still beyond it as far as New Zealand and Tasmania, these intrepid heralds of the Faith of Bahá'u'lláh have succeeded by their very acts in setting to the present generation of their fellow-believers throughout the East an example which they may well emulate. Headed by their illustrious representative, who ever since the call of 'Abdu'l-Bahá was raised has been twice around the world and is still, with marvelous courage and fortitude, enriching the matchless record of her services, these men and women have been instrumental in extending, to a degree as yet unsurpassed in Bahá'í history, the sway of Bahá'u'lláh's universal dominion. In the face of almost insurmountable obstacles they have succeeded in most of the countries through which they have

passed or in which they have resided, in proclaiming the teachings of their Faith, in circulating its literature, in defending its cause, in laying the basis of its institutions and in reinforcing the number of its declared supporters. It would be impossible for me to unfold in this short compass the tale of such heroic actions. Nor can any tribute of mine do justice to the spirit which has enabled these standardbearers of the Religion of God to win such laurels and to confer such distinction on the generation to which they belong.

The Cause of Bahá'u'lláh had by that time encircled the globe. Its light, born in darkest Persia, had been carried successively to the European, the African and the American continents, and was now penetrating the heart of Australia, encompassing thereby the whole earth with a girdle of shining glory. The share which such worthy, such stout-hearted, disciples have had in brightening the last days of 'Abdu'l-Bahá's earthly life. He alone has truly recognized and can sufficiently estimate. The unique and eternal significance of such accomplishments, the labors of the rising generation will assuredly reveal, their memory its works will befittingly preserve and extol. How deep a satisfaction 'Abdu'l-Bahá must have felt, while conscious of the approaching hour of His departure, as He witnessed the first fruits of the international services of these heroes of His Father's Faith! To their keeping He had committed a great and goodly heritage. In the twilight of His earthly life He could rest content in the serene assurance that such able hands could be relied upon to preserve its integrity and exalt its virtue.

The passing of 'Abdu'l-Bahá, so sudden in the circumstances which caused it, so dramatic in its consequences, could neither impede the operation of such a dynamic force nor obscure its purpose. Those fervid appeals, embodied in the Will and Testament of a departed Master, could not but confirm its aim, define its character and reinforce the promise of its ultimate success.

Out of the pangs of anguish which His bereaved followers have suffered, amid the heat and dust which the attacks launched by a sleepless enemy had precipitated, the Administration of Bahá'u'lláh's invincible

Faith was born. The potent energies released through the ascension of the Center of His Covenant crystallized into this supreme, this infallible Organ for the accomplishment of a Divine Purpose. The Will and Testament of 'Abdu'l-Bahá unveiled its character, reaffirmed its basis, supplemented its principles, asserted its indispensability, and enumerated its chief institutions. With that self-same spontaneity which had characterized her response to the Message proclaimed by Bahá'u'lláh America had now arisen to espouse the cause of the Administration which the Will and Testament of His Son had unmistakably established. It was given to her, and to her alone, in the turbulent years following the revelation of so momentous a Document, to become the fearless champion of that Administration, the pivot of its new-born institutions and the leading promoter of its influence. To their Persian brethren, who in the heroic age of the Faith had won the crown of martyrdom, the American believers, forerunners of its golden age, were now worthily succeeding, bearing in their turn the palm of a hard-won victory. The unbroken record of their illustrious deeds had established beyond the shadow of a doubt their preponderating share in shaping the destinies of their Faith. In a world writhing with pain and declining into chaos this community—the vanguard of the liberating forces of Bahá'u'lláh—succeeded in the years following 'Abdu'l-Bahá's passing in raising high above the institutions established by its sister communities in East and West what may well constitute the chief pillar of that future House—a House which posterity will regard as the last refuge of a tottering civilization.

In the prosecution of their task neither the whisperings of the treacherous nor the virulent attacks of their avowed enemies were allowed to deflect them from their high purpose or to undermine their faith in the sublimity of their calling. The agitation provoked by him who in his incessant and sordid pursuit of earthly riches would have, but for 'Abdu'l-Bahá's warning, sullied the fair name of their Faith, had left them in the main undisturbed. Schooled by tribulation and secure within the stronghold of their fast evolving institutions they scorned

his insinuations and by their unswerving loyalty were able to shatter his hopes. They refused to allow any consideration of the admitted prestige and past services of his father and of his associates to weaken their determination to ignore entirely the person whom 'Abdu'l-Bahá had so emphatically condemned. The veiled attacks with which a handful of deluded enthusiasts subsequently sought in the pages of their periodical to check the growth and blight the prospects of an infant Administration had likewise failed to achieve their purpose. The attitude which a besotted woman later on assumed, her ludicrous assertions, her boldness in flouting the Will of 'Abdu'l-Bahá and in challenging its authenticity and her attempts to subvert its principles were again powerless to produce the slightest breach in the ranks of its valiant upholders. The treacherous schemes which the ambition of a perfidious and still more recent enemy has devised and through which he is still striving to deface 'Abdu'l-Bahá's noble handiwork and corrupt its administrative principles are being once more completely frustrated. These intermittent and abortive attempts on the part of its assailants to force the surrender of the newly built stronghold of the Faith its defenders have from the very beginning utterly disdained. No matter how fierce the assaults of the enemy or skilful his stratagem they have refused to yield one jot or one tittle of their cherished convictions. His insinuations and clamor they have consistently ignored. The motives which animated his actions, the methods he steadily pursued, the precarious privileges he seemed momentarily to enjoy they could not but despise. Thriving for a time through the devices which their scheming minds had conceived and supported by the ephemeral advantages which fame, ability or fortune can confer these notorious exponents of corruption and heresy have succeeded in protruding for a time their ugly features only to sink, as rapidly as they had risen, into the mire of an ignominious end.

From the midst of these afflictive trials, reminiscent in some of their aspects of the violent storm that had accompanied the birth of the Faith in their native land, the American believers had again triumphantly emerged, their course undeflected, their fame

unsullied, their heritage unimpaired. A series of magnificent accomplishments, each more significant than the previous, were to shed increasing lustre on an already illustrious record. In the dark years immediately following 'Abdu'l-Bahá's ascension their deeds shone with a radiance that made them the object of the envy and the admiration of the less privileged among their brethren. The entire community, untrammelled and supremely confident, was rising to a great and glorious opportunity. The forces that had motivated its birth, that had assisted in its rise, were now accelerating its growth, in a manner and with such rapidity that neither the pangs of a worldwide sorrow nor the unceasing convulsions of a distracted age could paralyze its efforts or retard its march.

Internally the community had embarked in a number of enterprises that were to enable it on the one hand to extend still further the scope of its spiritual jurisdiction and on the other to fashion the essential instruments for the creation and consolidation of the institutions which such an extension imperatively demanded. Externally its undertakings were inspired by the twofold objective of prosecuting, even more intensely than before, the admirable work which in each of the five continents its international teachers had initiated, and of assuming an increasing share in the handling and solution of the delicate and complex problems with which a newly-emancipated Faith was being confronted. The birth of the Administration in that continent had signalized these praise-worthy exertions. Its gradual consolidation was destined to insure their continuance and to accentuate their effectiveness.

To enumerate only the most outstanding accomplishments which, in their own country and beyond its confines, have so greatly enhanced the prestige of the American believers and have redounded to the glory and honor of the Most Great Name is all I can presently undertake, leaving to future generations the task of explaining their import and of affixing a fitting estimate to their value. To the body of their elected representatives must be attributed the honor of having been the first among their sister Assemblies of East and West to devise, promulgate

and legalize the essential instruments for the effective discharge of their collective duties—instruments which every properly constituted Bahá'í community must regard as a pattern worthy to be adopted and copied. To their efforts must likewise be ascribed the historic achievement of establishing their national endowments upon a permanent and unassailable basis and of creating the necessary agency for the formation of those subsidiary organs whose function is to administer on behalf of their trustees such possessions as these may acquire beyond the limits of their immediate jurisdiction. By the weight of their moral support so freely extended to their Egyptian brethren they were able to remove some of the most formidable obstacles which the Faith had to surmount in its struggle to enfranchise itself from the fetters of Muslim orthodoxy. Through the effective and timely intervention of these same elected representatives they were able to avert the woes and dangers which had menaced their persecuted fellow-workers in the Soviet Republics, and to ward off the rage which had threatened with immediate ruin one of the most precious and noblest of Bahá'í institutions. Nothing short of the whole-hearted assistance, whether moral or financial which the American believers, individually and collectively, were moved to extend on several occasions to the needy and harassed among their brethren in Persia could have saved these hapless victims of the consequences of the calamities that had visited them in the years following 'Abdu'l-Bahá's ascension. It was the publicity which the efforts of their American brethren had created, the protests they were led to make, the appeals and petitions they had submitted, which mitigated these sufferings and curbed the violence of the worst and most tyrannical opponents of the Faith in that land. Who else, if not one of their most distinguished representatives, has risen to force upon the attention of the highest Tribunal the world has yet seen the grievances which a Faith, robbed of one of its holiest sanctuaries, had suffered at the hand of the usurper? Who else has succeeded in securing, through patient and persistent effort, those written affirmations which proclaim the justice of a persecuted cause and tacitly recognize its

right to an independent religious status? "The Commission," is the resolution passed by the Permanent Mandates Commission of the League of Nations, "recommends that the Council should ask the British Government to make representations to the 'Iráqí Government with a view to the immediate redress of the denial of justice from which the petitioners (the Bahá'í Spiritual Assembly of Baghdád) have suffered." Has any one else except an American believer been led to obtain from royalty such remarkable and repeated testimonies to the regenerating power of the Faith of God, such striking references to the universality of its teachings and the sublimity of its mission? "The Bahá'í teaching," such is the Queen's written testimony, "brings peace and understanding. It is like a wide embrace gathering together all those who have long searched for words of hope. It accepts all great Prophets gone before, it destroys no other creeds and leaves all doors open. Saddened by the continual strife amongst believers of many confessions and wearied of their intolerance towards each other, I discovered in the Bahá'í teaching the real spirit of Christ so often denied and misunderstood. Unity instead of strife, Hope instead of condemnation, Love instead of hate, and a great reassurance for all men." Have not the American adherents of the Faith of Bahá'u'lláh, through the courage displayed by one of the most brilliant members of their community, been instrumental in paving the way for the removal of those barriers which have, for well-nigh a century, hampered the growth and crippled the energy of their fellow-believers in Persia? Is it not America who, ever mindful of 'Abdu'l-Bahá's passionate entreaty, has sent out to the ends of the earth a steadily increasing number of its most consecrated citizens—men and women the one wish of whose lives is to consolidate the foundations of Bahá'u'lláh's world-embracing common? In the northernmost capitals of Europe, in most of its central states, throughout the Balkan Peninsula, along the shores of the African, the Asiatic and South American continents are to be found this day a small band of women pioneers who, singlehanded and with scanty resources, are toiling for the advent of the Day 'Abdu'l-Bahá has foretold. Did

not the attitude of the Greatest Holy Leaf, as she approached the close of her life, bear eloquent testimony to the incomparable share which her steadfast and self-sacrificing lovers in that continent have had in lightening the burden which had weighed so long and so heavily on her heart? And finally who can be so bold as to deny that the completion of the superstructure of the Mashri-

qu'l-Adhkár—the crowning glory of America's past and present achievements—has forged that mystic chain which is to link, more firmly than ever, the hearts of its champion-builders with Him Who is the Source and Center of their Faith and the Object of their truest adoration?

SHOGHI

April 21, 1933

THE BAHÁ'Í FAITH COMES TO AMERICA

ON SEPTEMBER 23rd, 1893, while the western hemisphere, by the Columbian Exposition commemorated its own discovery, it heard for the first time the Word of God as revealed by Bahá'u'lláh. At that moment the keynote for a new order was struck in the West and America began to learn her destiny.

Culturally, the nation as a whole was very crude. In New England that strange flowering of the mind and spirit centered in the Transcendentalists was declining. Emerson and Alcott were both dead, and the spirit of their thinking, although it had been disseminated far beyond New England, was spread very thin. The rest of this vast nation was still preoccupied with the material problem of wresting an increasingly rich livelihood from the blood and bones of the earth. The Middle West, later to be called by 'Abdu'l-Bahá the heart of the continent, was only beginning to look up from its exhausting pioneer labors and to yearn for the reward of those labors—beauty.

To the young men and women crudely nurtured on prairie farms or in rude struggling villages, the World's Fair was a dream city, a heaven set down in the mud and toil of their everyday lives. It is almost impossible to estimate the stimulation which that incredible vision exercised upon the spirits of the sons and daughters of the pioneers. Here was unbelievable beauty, not remote and imagined, but solid and concrete before them. A whole new range of possibilities was opened to them.

But they were of a race which reveled in possibilities. The American people, fresh from the tremendous tasks of conquering itself and its environment, young, lusty, full of confidence, reached out to embrace the world. This fair was a World's Fair. The very reason for its being was one which had global significance. For was not the voyage of Columbus the essential act which was in the course of time to make the globe ma-

terially a single unit? And now the American continent, freed from Europe and united in itself, was beginning to feel its kinship with the whole. That newly awakened consciousness is implicit in all that is written about the World's Columbian Exposition.

As early as 1890, Charles C. Bonney, not content with the celebration of material achievement at the exposition, conceived the idea of inaugurating a series of congresses which would set forth the social, political, artistic, and religious aspirations of the age, and at his suggestion, an auxiliary to the fair was formed. Two hundred committees began working on the project, and the State Department of the United States government included in its announcement to the world the following significant statement:

"Among the great themes which the congresses are expected to consider are the following: The grounds of fraternal union in the language, literature, domestic life, religion, science, art, and civil institutions of different peoples, the economic, industrial, and financial problems of the age, educational systems, their advantages and their defects, and the means by which they may best be adapted to the recent enormous increase in all departments of knowledge, the practicability of a common language for use in the commercial relations in the civilized world, international copyright and the laws of intellectual property and commerce, immigration and naturalization laws and the proper international privileges of alien governments and subjects and citizens, the most efficient and advisable means of preventing or decreasing pauperism, insanity, and crime, and of increasing productive ability, prosperity, and virtue throughout the world, international law as a bond of union and a means of mutual protection, and how it may best be enlarged, perfected, and authoritatively expressed, the establishment of the principles of judicial justice as the supreme law of international relations and the general

substitution of arbitration for war in the settlement of international controversies "

By 1893 the two hundred committees had brought their plans to fruition. Between May 15th and October 20th of that year, twenty departmental congresses met, with two hundred congresses under them. Of these meetings, the most celebrated was the Congress of Religions, the first of its kind and in many ways unique.

It opened on the morning of September 11th with ten strokes of the "new Liberty Bell," which bore the inscription "A new commandment I give unto you that ye love one another," each stroke of the bell denoting one of the ten religious organizations represented. In the Hall of Columbus, a part of the Memorial Art Palace on the shores of Lake Michigan (now the Chicago Art Institute) four thousand people awaited for the representatives of the great religions of the world to take their places. A contemporary account describes the scene:

"The mass of people was so wonderfully quiet that the fluttering of wings was heard when a tiny bird flew through an open window and over the vacant platform. The organist played 'Jerusalem the Golden' in the interval of waiting, and the triumphant strains fitly expressed the feeling of many intensely expectant hearts.

"At the appointed hour the crowds in the right-hand aisle of the auditorium parted in quiet step, and two and two the royal delegates of the one Great King, escorted by the managers of the parliament, came slowly into view. Heading the procession, and arm in arm, were President Bonney and Cardinal Gibbons, following whom came Mrs. Potter Palmer and Mrs. Charles Henriot. Next in order, moved a stately column, composed of men of many tongues, of many lands, of many races, disciples of Christ, of Mohammed, of Buddha, of Brahma, of Confucius, in the name of the common God, for the glorification of the Father. The sight was most remarkable. There were strange robes, turbans and tunics, crosses and crescents, flowing hair and tonsured heads. The representatives marched down the center aisle, and amid the cheer that welled up from the hearts of 4,000 men and women, took their seats in triple rows upon

the platform, beneath the waving flags of many nations. In the center of the company, and seated in the huge chair of curiously wrought iron, was His Eminence James (Cardinal) Gibbons, magnificent in his robes of red, on the right sat the priests of the Celestial Empire in their long flowing garments of white, on the left were the patriarchs of the old Greek Church, wearing strangely formed hats, somber cassocks of black, and leaning on ivory sticks carved with figures representing ancient rites.

The Chinese secretary of legation wore the robes of a mandarin, the high priest of the state religion of Japan was arrayed in flowing robes, presenting the colors of the rainbow. Buddhist monks were attired in garments of white and yellow, an orange turban and robe made the Brahman conspicuous, the Greek Archbishop of Zante, from whose high head-gear there fell to the waist a black veil, was brilliant in purple robe and black cassock, and glittering as to his breast in chains of gold."

The historic assembly was called to order by President Bonney, and suddenly, "from the great organ in the gallery, broke forth to the strains of 'Old Hundred,' the inspiring measures

From all that dwell beneath the skies
Let the Creator's praise arise

"After the song had died away, a moment's silence, which the uplifted hand of Cardinal Gibbons sustained, then his voice began 'Our Father, who art in heaven,' and was lost in the rush of voices which followed the well-known universal prayer. The supreme moment of the 19th century was reached. Africa, Europe, America, and the isles of the sea, together called *Hrm Father*. This harmonious use of the Lord's Prayer by Jews, Mohammedans, Buddhists, Brahmans, and all divisions of Christians, seemed a rainbow of promise pointing to the time when the will of God will 'be done on earth as it is done in heaven'."

For seventeen days the Congress met to discuss religion and the religions from almost every point of view. Widely divergent ideas on "revelation, immortality, the incarnation of God, the universal elements in religion, the ethical unity of different religious sys-

tems, the relations of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace and war, and many other themes of absorbing interest" were set forth freely, and for the most part a spirit of harmony, or at least of tolerance, prevailed, interrupted by only a few harsh, discordant notes. But it was the thirteenth day, the 23rd of September, out of which was to come (all unknown to its participants) the fulfillment of all the hopes of the Parliament. For on that day Bahá'u'lláh spoke to the religions of the world and so provided that creative germ which would eventually unite them all.

When Rabbi Joseph Silverman had spoken briefly on misconceptions about the Jew, closing with the hope that the true brotherhood of man would speedily be realized, "in which there shall be no distinction as to nationality or creed," the Rev. Dr. Henry H. Jessup of Beirut, Syria, rose to speak. His subject was "The Religious Mission of the English-Speaking Nations." He pointed out that, by their history, their geographical position, their political principles, and their moral and religious history (which, in the light of some of the foregoing addresses, he seems to have over-estimated), the English-speaking nations were in a position to uplift and enlighten the world and to bring about international arbitration. "This, then, is our mission. That we who are made in the image of God should remember that all men are made in God's image. To this divine knowledge we owe all we are, all we hope for. We are rising gradually toward that image and we owe to our fellow men to aid them in returning to it in the glory of God and the beauty of holiness. It is a celestial privilege and with it comes a high responsibility. From this responsibility there is no escape."

And then, at the end of his address, the high, the supreme moment of the Congress, Rev. Jessup spoke those words in which America heard for the first time the Creative Word of the New Age. I quote (exactly as it was recorded) the end of Rev. Jessup's talk:

"In the palace of Behjeh, or Delight, just outside the fortress of Acre on the Syrian coast, there died a few months since a famous Persian sage—the Bábí saint, named

Beha Allah, the 'Glory of God'—the head of that vast reform party of Persian Moslems who accept the New Testament as the word of God, and Christ as the deliverer of men, who regard all natives [sic] as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christ-like, that we repeat them as our closing words.

"That all nations should become one in faith, and all men as brothers, that the bonds of affection and unity between the sons of men should be strengthened, that diversity of religion should [sic], and differences of race, be annulled, what harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'most great peace' shall come.

"Do not you in Europe need this also?"

"Let not a man glory in this, that he loves his country, let him rather glory in this, that he loves his kind."

In this simple statement, having the accent of authority, nay, even of command, the vexed questions were all solved—the crooked made straight and the rough places plain. For behind these words lay the voluminous Writings which constitute the Revelation of God for this age, the education needed for the regeneration of the world. In them Bahá'u'lláh had shown the way to national and racial unity. He *was* the union of religions. And behind His Writings, in the mysterious recesses of the Divine Will, was already moving the Power which was to bring into being, after suffering undreamed of then, a new order of life for mankind. And the world discovered by Columbus was already destined to become its inaugurator.

As the Parliament of Religions drew to a close, its participants were conscious of a great exaltation, a feeling that something momentous had occurred, something which they tried, on that last evening, to express, using terms more significant than they knew. One said: "By this parliament the city of Chicago has placed herself far away above all the cities of the earth. In this school you have learned what no other town or city in the world yet knows. The conventional idea of religion which obtains among Christians



'Abdu'l-Bahá

the world over is that Christianity is true, all other religions false. You know better, and with clear light and strong assurance can testify that there may be friendship instead of antagonism between religion and religion, that so surely as God is our common Father, our hearts alike have yearned for Him, and our souls in devoutest moods have caught whispers of grace dropped from His throne

"Then this is Pentecost, and behind is the conversion of the world"

Another said "Fathers of the contemplative East, sons of the executive West—behold how good and how pleasant it is for brethren to dwell together in unity. The New Jerusalem; the city of God, is descending, heaven and earth chanting the eternal hallelujah chorus"

‘ABDU’L-BAHÁ IN AMERICA

IT WAS a long, long trip. The more we traveled, the greater seemed the expanse of the sea. The weather was brilliant and fine throughout, there was no storm and no end to the sea.”

At last the American Bahá’ís were hearing ‘Abdu’l-Bahá’s voice, seeing Him there before them. It was the afternoon of April 11, 1912, they had met His ship in the morning, and now they gathered to welcome Him at the home of Mr and Mrs Edward B. Kinney, 780 West End Avenue, in New York. They had thronged the rooms, so that many had to stand, and He had begun to address them.

“How are you? Welcome! Welcome!”

“After arriving today, although weary with travel, I had the utmost longing and yearning to see you and could not resist this meeting. Now that I have met you all My weariness has vanished, for your meeting is the cause of spiritual happiness.”

“I was in Egypt and was not feeling well, but I wished to come to you in America. My friends said ‘This is a long journey, the sea is wide, You should remain here.’ But the more they advised and insisted, the greater My longing to take this trip and now I have come to America to meet the friends of God. This long voyage will prove how great is My love for you. There were many troubles and vicissitudes but in the thought of meeting you, all these things vanished and were forgotten.”

“I am greatly pleased with the city of New York. Its harbor entrance, its piers, buildings and broad avenues are magnificent and beautiful. Truly this is a wonderful city. As New York has made such progress in material civilization, I hope that it may advance spiritually in the kingdom and covenant of God so that the friends here may become the cause of illumination of America, that this city may become the city of love and that the fragrances of God may be spread from this place to all parts of the world. I have come for this. I pray that you may be manifestations of the love of

Bahá’u’lláh, that each one of you may become like a clear lamp of crystal from which the rays of the bounties of the Blessed Perfection may shine forth to all nations and peoples. This is My highest aspiration.”

“I am very happy to meet you all here today. Praise be to God that your faces are shining with the love of Bahá’u’lláh! To behold them is the cause of great spiritual happiness. We have arranged to meet you every day at the homes of the friends.”

“In the East people were asking Me, ‘Why do you undertake this long voyage?’ Your body cannot endure such hardships of travel.’ When it is necessary, My body can endure everything. It has withstood forty years of imprisonment and can still undergo the utmost trials.”

“I will see you again. Now I will greet each one of you personally. It is My hope that you will all be happy and that we may meet again and again.”

‘Abdu’l-Bahá now shook hands with each one, and left for the Hotel Ansonia.

He had been a prisoner most of His life. Born in Tíhrán, Irán, on May 23, 1844, at the age of eight He was one of that little band of exiles who crossed the Iránian border, going toward Baghdád. With them He was exiled from prison to prison, and confined at last in the fortress-city of ‘Akká, on August 31, 1868. Forty years passed, then the Sultán, ‘Abdu’l-Hamíd, fell, on August 31, 1908, the gates of ‘Akká were flung open and ‘Abdu’l-Bahá went free. He was sixty-four, He had lived forty years in a place where the air broke men and killed them, and there was no pain that had not struck at His heart. He was free now, but He could not rest. He saw mankind on the brink of war, He saw the passing of the old world, and He came West, to lay the foundation of the new. In 1911, He brought the teachings of His Father, Bahá’u’lláh, to Europe. Returning to Egypt, He then sailed for the United States, where He traveled and taught from April 11 to December 5, 1912.

His fellow-travelers on the steamship *Cedric*, of the White Star Line, spoke with Him, inquiring as to His mission. To one, the owner of an American newspaper, 'Abdu'l-Bahá said "I am going to America at the invitation of the Peace Congresses of that place, as the fundamental principles of our Cause are universal peace, the oneness of the world of humanity and the equality of the rights of men. As this age is the age of lights and the century of mysteries, this great object is sure to be universally acknowledged and this Cause is certain to encompass the East and the West." A woman, member of the Unitarian faith, asked Him to give her a message for the Unitarians. He answered her "The most important of all purposes is to diffuse divine love, amity and accord among the people

hence tell your Assembly Rejoice, the standard of the kingdom of heaven is hoisted! Rejoice, the divine springtime has appeared! Rejoice, the Proclaimer of the kingdom has raised His voice!" On April 8 and thereafter greetings and welcome were wirelessed to the ship by Bahá'í communities from coast to coast. On April 11, crowds of Bahá'ís stood at the pier, waving hats and handkerchiefs, while the *Cedric* docked. As soon as the gangplank was lowered, newspapermen went aboard to interview 'Abdu'l-Bahá, they asked the object of His voyage and He said "Our object is universal peace and the unity of mankind. I have come to America to see the advocates of universal peace. I hope the Peace Congresses of America will come forward and take the first practical step." They questioned "How can universal peace be realized?" He said "Its realization depends upon affecting a change in the ideas of the inhabitants of the world. Today, universal peace is the panacea for all human ills." "What are those ills?" "One of those ills is the restlessness and discontent of the people under the yoke of the war expenditures of the Powers of the world. What the people earn through labor is extorted from them by the governments and spent for war purposes.

Thus the burden on men is becoming more and more unbearable." The reporters asked, "May not peace lead to trouble and may not war help progress?" He answered, "No. Today war is the cause of all

trouble! If war can be gotten rid of, all these troubles will disappear. However, this cannot be brought into existence except through the education of the people and the development of their thought and ideas."

The docking of the *Cedric* in New York with 'Abdu'l-Bahá aboard was the direct fulfillment of the words of a man of Shíráz, who, sixty-eight years before, at the very hour of 'Abdu'l-Bahá's birth, had proclaimed the coming of a great world Teacher. For sixty-two years now the Báb had lain dead, Persian bullets in His breast. But out of Persia a young nobleman had arisen, and had brought a world Faith. They had seized His jewels and palaces, they had closed Him in an underground pit, and hemmed Him in with guards. They had killed His followers, and not dared to kill Him, and they had exiled Him from one land to another, and the Sháh of Persia and the Sultán of Turkey had used all their power to shut back the words that came from His lips. And He, Bahá'u'lláh, had established His Faith. He had revealed new laws, suited to future world civilization, based on that oneness of the human race and that coming of age of mankind, which His advent proclaimed. He had regenerated and brought into harmony the religions of the past, He had provided for agencies to safeguard His new World Order. And whereas before, once the Founder of a Faith had passed away, His followers turned one against another and destroyed the unity that He had created—Bahá'u'lláh with His own hand appointed an Exemplar, an Interpreter, so that Bahá'ís the world over were bound by their devotion to His eldest son, 'Abdu'l-Bahá. "The promise," wrote Bahá'u'lláh, "the promise of all ages is now fulfilled. That which had been announced in the holy writ of God, the Beloved, the Most High, is made manifest."

'Abdu'l-Bahá, standard-bearer of the civilization of the future, set foot in the United States, prototype of the future federation of mankind. In every city, on every train, people crowded close to Him. In New York City alone, during the seventy-nine days He spent there, He made public addresses in, or formal visits to, fifty-five different places. His rooms were filled with visitors wherever He went, all day long, from early in the



'Abdu'l-Bahá on Grounds of House of Worship, May 1, 1912

morning Philosophers, scientists, ecclesiastics, social workers, educators, diplomats, were found in His audiences, intently listening to Him, studying His presentation of the Bahá'í teachings as the means of regenerating and unifying humanity. Everywhere in editorial comment and publication of news concerning Him, the daily press was reverent and respectful. He addressed Columbia and Leland Stanford Universities, He attended conferences at Lake Mohonk, visited the open forum at Green Acre, Elton, Maine, spoke before scientific associations, socialistic bodies, welfare organizations. Temples and churches, synagogues, women's clubs, colleges, metaphysical groups—willingly opened their doors to His message. He was guest of honor in leading mansions throughout the country, and He visited as well the homes of the very poor. He addressed Bowery Mission, in the slums of New York. He spoke with all types of men and women, children of all races clung to Him. And never, in all His traveling and teaching, did He accept remuneration, for His service was given without price.

By the shore of the Lake near Chicago, 'Abdu'l-Bahá laid the foundation-stone of a great Temple, the first world temple, the first sanctuary for all sorts and conditions of

men, and all races, and all faiths—ever to be raised in the western hemisphere.

When, in 1937, Bahá'ís throughout the country commemorated in numberless gatherings the twenty-fifth anniversary of 'Abdu'l-Bahá's coming to the United States, a special meeting was held in the Temple, marking the arrival of 'Abdu'l-Bahá in New York, April 11, 1912, on this occasion representatives of many groups that had been addressed by Him during His journey, joined with the Bahá'ís to do Him honor. Among the guest speakers, Mrs. Dorothy Bushnell Blumberg, President of the Chicago Branch of the Women's International League for Peace, said in effect that thinking people, as they see the increase of material comfort and security, do not wish the achievement of these ends to be made at the cost of spiritual values, that a new age of cosmopolitanism is upon us, whose ultimate outcome will be a world race and culture, that those of us who believe in the oneness of the human race are fortunate, and must strive for the enlightenment of the many who will resist the onward march of cosmopolitanism.

Mr. Albert Windust, Chairman, then read from 'Abdu'l-Bahá's address before the New York Peace Society, in part as follows: "Today, there is no greater glory for man than

that of service in the cause of the 'Most Great Peace'

His Holiness Bahá'u'lláh was imprisoned and subjected to severe persecutions Through all these ordeals He strove day and night to proclaim the oneness of humanity and promulgate the message of universal peace From the prison of 'Akká He addressed the kings and rulers of the earth in lengthy letters summoning them to international agreement and explicitly stating that the standard of the 'Most Great Peace' would surely be upraised in the world "

Another guest, Mr A C MacNeal, President of the Chicago Branch of the National Association for the Advancement of Colored People, quoted from the address given by 'Abdu'l-Bahá before the Fourth Annual Conference of the National Association for the Advancement of Colored People "According to the words of the Old Testament, God has said 'Let us make man in our image, after our likeness' This indicates that the perfections of God, the divine virtues, are reflected or revealed in the human reality

This is an evidence that man is the most noble of God's creatures Let us now discover more specifically how he is the image and likeness of God, and what is the standard, or criterion, by which he can be measured and estimated The standard can be no other than the divine virtues which are revealed in him If a man possesses wealth, can we call him an image and likeness of God? Or is human honor and notoriety the criterion of divine nearness? Can we apply the test of racial color and say that man of a certain hue—white, black, brown, yellow, red—is the true image of his Creator? We must conclude that color is not the standard for color is accidental in nature The spirit and intelligence of man is the essential . . . Man is not man simply because of bodily attributes The character and purity of the heart is all important "

A third speaker, Mr Brenes-Mesén, representing the President of the Theosophical Society, conveyed to the Bahá'is the following message: "Out of the Morning of Eternity, where infinite Wisdom and all embracing Love abide, at intervals, when duty weakens and nations decline, splendid souls come to this earth again to grace mankind with a

new Springtime of faith They come forth to enkindle the dormant fires in the souls of men, to point out once more the guiding star rising on the horizon of a new humanity Such are the Masters of Wisdom, and Compassion, manifestations of the omnipotent Love, the Holy Spirit

"To this saintly lineage do belong Bahá'u'lláh, the Splendor of God, and 'Abdu'l-Bahá, the Servant of God They have brought before the eyes of men, amidst a divided world, the principles of the Unity of Mankind, and in the midst of so many sects, the salutary doctrine of the common foundation of all forms of religion in the manifestation of the Holy Spirit, and amidst the contentious social and economical conflicts of our epoch they remind us of our obligation to do some fruitful labor in the spirit of service, of the need of voluntary sharing of our wealth with others to foster universal peace and that we may realize the brotherhood of men

"Knowing and without stint admiring those principles, when 'Abdu'l-Bahá set foot in the United States the Theosophical Society bestowed on Him the gracious hospitality of its platform He was a Teacher and a brother, He had our heartfelt welcome

"The achievements of Bahá'ism in this country so magnificently embodied in this Bahá'í House of Worship, are proclaiming the satisfaction that so many souls find in the beauty, the truth and transcendence of the teachings flowing from this wellspring of Wisdom

"In behalf of the Theosophical Society of America, and at the request of its President, I tender to you, with our congratulations, our cordial wishes for the spiritual prosperity of Bahá'ism, for we are one in our endeavors of spiritualizing the world "

In introducing this speaker, the Chairman had remarked that one of the outstanding addresses of 'Abdu'l-Bahá in Chicago was that delivered before the Theosophical Society, on which occasion He had said "In the matrix of the mother, we were the recipients of endowments and blessings of God, yet these were as nothing compared to the powers and graces bestowed upon us after birth into this human world Likewise if we are born from the matrix of this physical

environment into the freedom and loftiness of the life and vision spiritual, we shall consider this mortal existence and its blessings as worthless by comparison."

An extract from the address of 'Abdu'l-Bahá to the Plymouth Congregational Church was now read, in part as follows "In our solar system the center of illumination is the sun itself . . . the one source of the existence and development of all phenomenal things. But if we reflect deeply we will perceive that the great bestower and giver of life is God, the sun is the intermediary of His will and plan. Likewise, in the spiritual realm there must be a center of illumination, and that center is the Word of God the prophet or manifestation of God." Following this, guest-speaker Mr Kennicott Brenton, House Secretary and Resident of Hull-House, representing Mrs Kenneth F Rich, Resident Head of the famous institution founded by Jane Addams—spoke as follows

"Hull-House is deeply aware of its honor in being invited to join with you in honoring your departed leader. In this we recognize an inner significance. Both this wonderful temple and our busy, homely group of class rooms and workshops are expressions of the same life principle. In yours is a realization of world unity, ours of the common interest uniting neighborhoods and races, ignoring religious and class barriers. Throughout history, the spirit of discord has been able to 'divide and rule'. Man's pattern has made him peculiarly susceptible to factional loyalties. We have seen how love of country and adherence to group loyalties can even lead to self-destruction.

Hull-House and the things which it has done for the betterment of its neighbors were possible only because it became a rallying point for the combined goodwill of widely separated groups and sections. Accomplishment in prevention of child labor, sweatshops, bad housing, was won by a call to unite the good intention of all factions—never by appeal to factionalism or strife.

"Instead of emphasizing man's diversity of interest, Jane Addams said 'The things which make men alike are finer and better than the things that keep them apart'. Rather than hope for justice from some ma-

terialistic system, she knew 'Justice can only be worked out upon this earth by those who will not tolerate a wrong to the feeblest member of the community'.

"Both our great leaders have gone on but we recognize in them the spirit which can reclaim the world."

The Chairman called attention to the fact that 'Abdu'l-Bahá's first public address in Chicago was delivered at Hull-House, and quoted from that address "There is need of a superior power to overcome human prejudices, a power which nothing in the world of mankind can withstand. That irresistible power is the love of God."

In introducing the next speaker, Mr Allen B McDaniel, of Washington, D C, member of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, the Chairman read from the words of 'Abdu'l-Bahá delivered at All-Souls Church "In Persia, His Holiness Bahá'u'lláh was able to unite people of varying thought, creed and denomination. The inhabitants of that country were Christians, Muhammadans, Jews, Zoroastrians, and a great variety of sub-divided forms and beliefs, together with racial distinctions, such as Semitic, Arabic, Persian, Turk, and others, but through the power and efficacy of religion, Bahá'u'lláh united these differing peoples, and caused them to consort together in perfect agreement. And now let us consider that the American, British, French, Germans, Turks, Persians, Arabs, are all members of the same household. Why should dissension exist among them? There is no doubt that the only cause is ignorance."

Mr McDaniel then spoke on "The Gathering of the Peoples and Nations," ably epitomizing the excerpts from 'Abdu'l-Bahá's addresses that had been read throughout the meeting.

This program, which was followed by a reception, closed with the showing of the motion picture of 'Abdu'l-Bahá. His arrival by automobile at the home of Mr and Mrs Howard MacNutt in Brooklyn, New York, His walking and conversing with Persian interpreters and others, His greeting the children present, His delivery, as He strode back and forth before the large gathering on the grounds, of a message of glad-tidings to all humanity "Rejoice!" The divine Gos-

pel has appeared! Rejoice! The Great Day has come! Rejoice! The glad-tidings and prophecies of the Prophets are fulfilled! Rejoice The Glory of Carmel has shone on the worlds! Rejoice! The East and West have joined hands!"

In memory of that other day when 'Abdu'l-Bahá had dedicated the Temple site, the Bahá'is of the United States and Canada, assembled at the Mashriqu'l-Adhkár for their annual Convention, heard the story of how, exactly forty-nine years after Bahá'u'lláh, then a captive about to be exiled from Baghdad, had declared His mission—"Abdu'l-Bahá His son had laid the corner-stone of the Bahá'í Temple in the heart of the American continent

During the evening of His arrival in Chicago, 'Abdu'l-Bahá addressed an audience of several hundred at the last session of the Bahá'í Temple Unity, speaking in part as follows

"The real temple is the very Word of God, for to it all humanity must turn and it is the center of unity for all mankind Temples are the symbols of the divine uniting force, so that when the people gather there they may recall the fact that the law has been revealed for them and that the law is to unite them That is why His Holiness Bahá'u'lláh has commanded that a place of worship be built that all religions, races and sects may come together within the universal shelter It is the Mashriqu'l-Adhkár (the Dawning-Point of the remembrance of God) For thousands of years the human race has been at war It is enough For thousands of years the nations have denied each other, considering each other as infidel and inferior It is sufficient " And He closed with a prayer for the American nation: "O thou kind Lord! Confirm this revered nation to upraise the standard of the oneness of humanity, to promulgate the Most Great Peace, to become thereby most glorious and praiseworthy among all the nations of the world "

Then the next day, on the windy shores of the Lake, at Wilmette They had pitched a tent, large enough for five hundred persons, and had made a special entry way to the grounds for the carriage of 'Abdu'l-Bahá,

but He entered on foot, walking briskly, a long line of Bahá'is following Him Within the tent, seats had been placed in three circles, with a broad space at the center, reached by nine isles At high noon, 'Abdu'l-Bahá advanced to the inner circle and spoke

"The power which has gathered you here today notwithstanding the cold and windy weather is indeed mighty and wonderful It is the power of God, the divine favor of Bahá'u'lláh which has drawn you together

"Thousands of Mashriqu'l-Adhkárs for all religionists will be built in the Orient and Occident, but this being the first one erected in the Occident has great importance It has the same importance as the Mashriqu'l-Adhkár in 'Ishqábád, Russian Caucasus, the first one built there In Persia there are many, some are houses which have been utilized for the purpose, others are homes entirely devoted to the Divine Cause But the great 'Dawning-Point' has been founded in 'Ishqábád It possesses superlative importance "

Outside the tent, in the woods and fields along the Lake Shore, 'Abdu'l-Bahá prepared for the breaking of the Temple ground, using first a golden trowel presented by Irene C Holmes of New York, He then slipped this back into its leather case, and called for other implements, an ax was brought, then a shovel, with these, 'Abdu'l-Bahá and members of every race and nationality present, excavated a place to hold the dedication stone As each man or woman came forward, his race or nationality was announced: Persia, Syria, Egypt, India, Japan, South Africa, England, France, Germany, Holland, Norway, Sweden, Denmark, the Jews of the world, and the North American Indians, were of those represented, at the end 'Abdu'l-Bahá set the stone in its place, on behalf of all the peoples of the world And He said, "The Temple is already built "

Now, within the Temple, those who had been present that other day were asked to rise, they numbered fifteen One of them, Mrs Nettie Tobin of Chicago, was called upon to tell how she had brought, painfully, from far away and as though driven to it, a fragment of limestone rock to the Temple site, and how this had been chosen by 'Abd-

u'l-Bahá as the dedication stone Mrs Corinne True of Wilmette, whose devotion to the work of building the Temple was compared to that of a mother rearing her child, gave a brief message of inspiration, and Dr 'Alí-Kulí Khán, sent by 'Abdu'l-Bahá to the United States in 1901 to spread the Bahá'í teachings, spoke of the work still to be accomplished in completing the outer ornamentation of the Temple, and of the plan drawn up by the Guardian of the Faith, Shoghi Effendi, for the realization of this within the first century of the Bahá'í era. This second commemorative gathering, program-chairmen of which were Edna Eastman and Albert R. Windust, and further participants, Ruth Randall-Brown, Nina Mathusen, and Mountfort Mills, was climaxed by the darkening of the auditorium, after which the motion picture of 'Abdu'l-Bahá was thrown upon the screen. In deep silence, the audience watched as the majestic figure of the Center of the Covenant stood before them, many had never viewed this scene before, while some were still left who could remember His face, His walk, and could hear in memory His ringing voice.

"It is My Purpose," 'Abdu'l-Bahá had said on the day of His arrival in New York, "to set forth in America the fundamental principles of the revelation . . . of Bahá'u'lláh. It will then become the duty of the Bahá'ís in this country to give these principles unfoldment and application in the minds, hearts and lives of the people." During the long months of travel, of daily association with hundreds of groups and individuals, He had spared Himself no hardship in order to give to America this fresh revelation of spiritual power, this new Faith, suited to the needs of a new age. Everywhere, at every hour He had taught the principles brought by Bahá'u'lláh that each must search after truth for himself, that all races are as one, that all religions are fundamentally one, and have as their purpose the establishment of harmony; that religion, "the sole . . . basis of . . . an ordered and progressive society," must go hand-in-hand with science, that equal opportunities are to be provided for men and women alike, that extremes of wealth and poverty are to be abolished, that an auxiliary international language is to be

adopted, and He had shown that the Bahá'í world system provides the agencies for the establishing of permanent and universal peace.

It was a clear, not a beautiful day when they gathered on board the steamship *Celtic* to take leave of Him. He spoke to each one, distributed to each the flowers that had been brought. Then He addressed them for the last time.

"This is My last meeting with you, for now I am on board the steamship ready to sail away. These are My final words of exhortation. I have repeatedly summoned you to the cause of the unity of the world of humanity, announcing that all mankind are the servants of the same God, that God is the creator of all, He is the provider and life-giver, all are equally beloved by Him and are His servants upon whom His mercy and compassion descend. Therefore you must manifest the greatest kindness and love toward the nations of the world, setting aside fanaticism, abandoning religious, national, and racial prejudice.

"The earth is one nativity, one home, and all mankind are the children of one Father. God has created them and they are the recipients of His compassion. Therefore if anyone offends another, he offends God. It is the wish of our heavenly Father that every heart should rejoice and be filled with happiness, that we should live together with felicity and joy. The obstacle to human happiness is racial or religious prejudice, the competitive struggle for existence and inhumanity toward each other.

"Your eyes have been illumined, your ears are attentive, your hearts knowing. You must be free from prejudice and fanaticism, beholding no differences between the races and religions. You must look to God for He is the real shepherd and all humanity are His sheep. He loves them, and loves them equally. As this is true, should the sheep quarrel among themselves? They should manifest gratitude and thankfulness toward God, and the best way to thank God is to love one another.

"Beware lest ye offend any heart, lest ye speak against anyone in his absence, lest ye estrange yourselves from the servants of God. You must consider all His servants as

your own family and kindred Direct your whole effort toward the happiness of those who are despondent, bestow food upon the hungry, clothe the needy and glorify the humble Be a helper to every helpless one, and manifest kindness to your fellow creatures in order that ye may attain the good pleasure of God This is conducive to the illumination of the world of humanity and eternal felicity for yourselves I seek from God everlasting glory in your behalf, therefore this is My prayer and exhortation

"Consider what is happening in the Balkans Human blood is being shed, properties are destroyed, possessions pillaged, cities and villages devastated A world-enkindling fire is astir in the Balkans God has created men to love each other, but instead they kill each other with cruelty and bloodshed God has created them that they may cooperate and mingle in accord, but instead they ravage, plunder and destroy in the carnage of battle. God has created them to be the cause of mutual felicity and peace but instead discord, lamentation and anguish rise from the hearts of the innocent and afflicted

"As to you, your efforts must be lofty Exert yourselves with heart and soul so that perchance through your efforts the light of Universal Peace may shine and thus darkness of estrangements and enmity may be dispelled from amongst men, that all men may become as one family and consort together in love and kindness, that the East may assist the West and the West give help to the East, for all are the inhabitants of one planet, the people of one original nativity and the flocks of one shepherd

"Consider how the Prophets who have been sent, the great souls who have appeared and the sages who have arisen in the world, have exhorted mankind to unity and love This has been the essence of their mission and teaching This has been the goal of their guidance and message The Prophets, saints, seers and philosophers have sacrificed their lives in order to establish these principles and teachings amongst men Consider the heedlessness of the world, for notwithstanding the efforts and sufferings of the Prophets of God, the nations and peoples are still engaged in hostility and fighting Notwithstanding the heavenly commandments to love one an-

other, they are still shedding each other's blood How heedless and ignorant are the people of the world! How gross the darkness which envelops them! Although they are the children of a compassionate God they continue to live and to act in opposition to His will and good pleasure God is loving and kind to all men, and yet they show the utmost enmity and hatred toward each other God is the giver of life to them, and yet they constantly seek to destroy life. God blesses and protects their homes, they ravage, sack and destroy each other's homes Consider their ignorance and heedlessness!

"Your duty is of another kind for you are informed of the mysteries of God Your eyes are illumined, your ears are quickened with hearing You must therefore look toward each other and then toward mankind with the utmost love and kindness You have no excuse to bring before God if you fail to live according to His command, for you are informed of that which constitutes the good pleasure of God You have heard His commandments and precepts You must therefore be kind to all men, you must even treat your enemies as your friends You must consider your evil-wishers as your well-wishers Those who are not agreeable toward you must be regarded as those who are congenial and pleasant, so that perchance this darkness of disagreement and conflict may disappear from amongst men and the light of the divine may shine forth, so that the Orient may be illumined and the Occident filled with fragrance, nay, so that East and West may embrace each other in love and deal with one another in sympathy and affection Until man reaches this high station, the world of humanity shall not find rest and eternal felicity shall not be attained. But if man lives up to these divine commandments, this world of earth shall be transformed into a world of heaven and this material sphere shall be transformed into a paradise of glory It is My hope that you may become successful in this high calling, so that like brilliant lamps you may cast light upon the world of humanity and quicken and stir the body of existence like unto a spirit of life This is eternal glory This is everlasting felicity This is immortal life This is heavenly at-

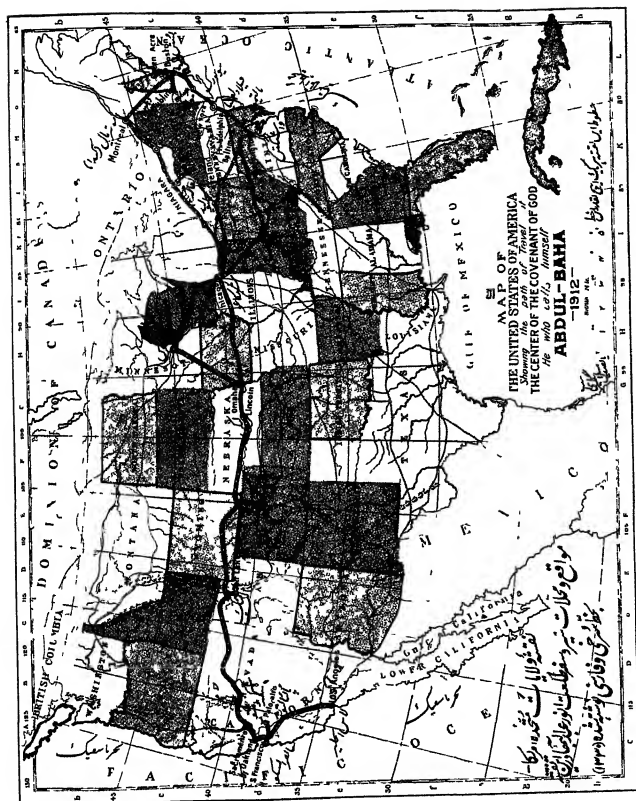
tainment This is being created in the image
and likeness of God And unto this I call
you, praying to God to strengthen and bless
you "

They left the ship and looked up to where

'Abdu'l-Bahá stood on the deck He was
smiling very faintly, His eyes tender,
thoughtful, somehow full of sorrow He
waved His hand gently They knew that they
would never fail Him, and still they wept

CITIES OF NORTH AMERICA VISITED BY 'ABDU'L-BAHÁ IN 1912

New York, N Y	West Englewood, N J	Montreal, Quebec
Brooklyn, N Y	Jersey City, N J	Minneapolis, Minn
Washington, D C	Cambridge, Mass	St Paul, Minn
Baltimore, Md	Boston, Mass	Denver, Colo
Chicago, Illinois	Malden, Mass	Oakland, Calif
Kenosha, Wis	Medford, Mass	Palo Alto, Calif
Buffalo, N Y	Fanwood, N J	San Francisco, Calif
Cleveland, Ohio	Morristown, N J	Sacramento, Calif
Cincinnati, Ohio	Philadelphia, Pa	Los Angeles, Calif
Pittsburgh, Pa	Dublin, N H	Salt Lake City, Utah
Montclair, N J	Green Acre, Eliot, Maine	Pasadena, Calif



Map showing Path of Travel of 'Abdu'l-Bahá in the United States of America and Canada, 1912



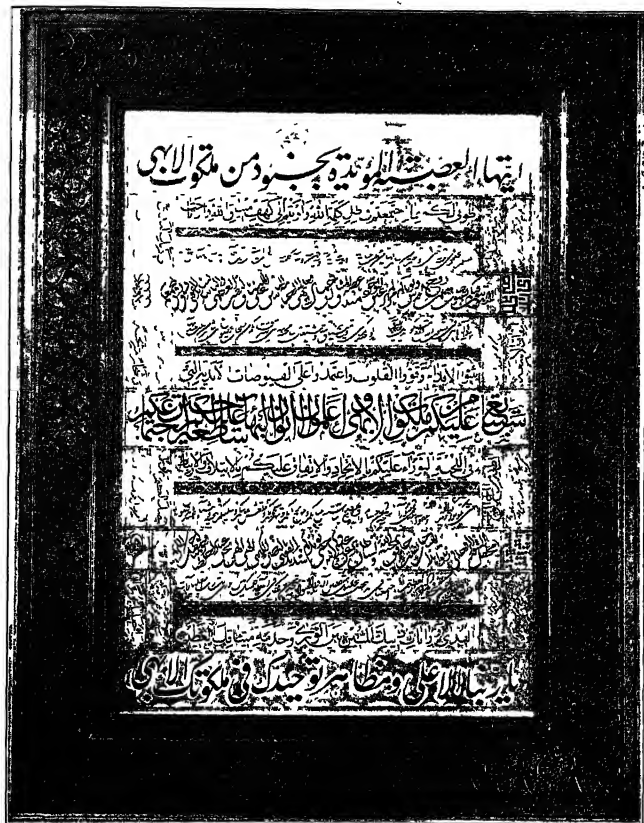
On June 28, 1912, 'Abdu'l-Bahá gave a feast on the grounds of the Wilhelm property, West Englewood, New Jersey, for the Bahá'ís of the New York metropolitan area which He declared marked the spiritual birth of the Faith in North America

PART FOUR

AMERICAN BAHÁ'Í CHRONOLOGY

- 1883, December 10—A letter on "The Bábís and Their Prophet" published in the *New York Sun*
- 1893, September 23—Reference to Bahá'u'lláh in Address by Dr Jessup in the Parliament of Religions, Columbian Exposition, Chicago
- 1894, Formation of First Bahá'í Group in America, Chicago
- 1894, Green Acre founded by Sarah J Farmer, Elot, Maine, as a universal platform for the discussion of religions
- 1897, Mrs Phoebe Hearst's party of pilgrims visited 'Abdu'l-Bahá in 'Akká
- 1903, A petition was addressed to 'Abdu'l-Bahá signed by all American Bahá'ís requesting authority to construct a House of Worship
- 1903, June 7—'Abdu'l-Bahá's Tablet was revealed to the American Bahá'ís, through the Chicago Assembly, stating that the time had come to construct a Bahá'í Temple in America
- 1904, A compilation of Bahá'í Writings in English was prepared and published by the Board of Counsel of New York
- 1907, November 26—The first Bahá'í Convention convened in Chicago
- 1908, April 9—Chicago Assembly purchased the first lots of the plot of land chosen for the House of Worship at Wilmette, Illinois.
- 1908-1909—The Bahá'í Publishing Society was founded in Chicago
- 1909, Bahá'í Temple Unity, corporate body representing the American Bahá'ís in the construction of the Temple, was incorporated in Illinois
- 1910, March 21—The first number of *Bahá'í News* was published in Chicago This bulletin later became *Star of the West*, then *The Bahá'í Magazine*, and is now *World Order*
- 1912, April 11 — 'Abdu'l-Bahá arrived at New York
- 1912, May 1 — 'Abdu'l-Bahá dedicated the Temple grounds
- 1912, December 5—'Abdu'l-Bahá departed from America
- 1921, May 19, 20, 21—Race Amity Conferences were inaugurated by Mrs Agnes Parsons in Washington, D C, under the direction of 'Abdu'l-Bahá
- 1921, November 28—Ascension of 'Abdu'l-Bahá
- 1924, December — The first number of *Bahá'í News Letter*, later *Bahá'í News*, the organ of the National Spiritual Assembly, was published in New York.
- 1925, October 1—A National Bahá'í Office was established by the National Spiritual Assembly at Green Acre, Elot, Maine
- 1926, The Bahá'í Year Book, Volume One, was published Later volumes were entitled *The Bahá'í World*

- 1927, April 4—The National Spiritual Assembly adopted its Declaration of Trust
- 1927, The first session of a Bahá'í School was conducted on the Bosch property, Geyserville, California
- 1928, November 13—The Indenture of Trust executed by Bahá'í Temple Unity transferring the Temple property to trustees for the benefit of the National Spiritual Assembly was recorded in Cook County, Illinois
- 1930, January 1—The Indenture of Trust executed by Green Acre Fellowship transferring the Green Acre property to trustees for the benefit of the National Spiritual Assembly was recorded in York County, Maine
- 1930, May 9—The National Spiritual Assembly of the Bahá'ís of the United States and Canada Palestine Branch, was established as a religious society in Palestine
- 1931, May 1—The superstructure of the Bahá'í House of Worship was completed
- 1931, The first session of a Bahá'í School was conducted on the Eggleston property, Davison, Michigan
- 1935, March 9—An Indenture of Trust was executed by Roy C. Wilhelm transferring property in West Englewood, New Jersey, to trustees for the benefit of the National Spiritual Assembly for the construction of a Memorial commemorating the American visit of 'Abdu'l-Bahá
- 1935, September 27—The Indenture of Trust executed by Shoghi Effendi transferring the house at Malden, Massachusetts, bequeathed to him by Maria P. Wilson, to trustees for the benefit of the National Spiritual Assembly, was recorded in Middlesex County, Massachusetts
- 1935, November 25—The Indenture of Trust executed by John and Louise Bosch transferring the property used by the Geyserville Bahá'í School to trustees for the benefit of the National Assembly was recorded in Sonoma County, California
- 1936, July 1—Appointment of first Inter-America Committee by the National Spiritual Assembly and the beginning of organized and coordinated effort to establish the Faith in the Republics of Central and South America
- 1939, October 1—National Bahá'í Office established at 536 Sheridan Road, Wilmette, Illinois
- 1939, October 30—The Indenture of Trust executed by Mrs. Louie A. Mathews transferring the property used by the International Bahá'í School at Pine Valley near Colorado Springs, was recorded in El Paso County, Colorado.
- 1943, January 8—The exterior ornamentation and circular steps of the House of Worship were completed
- 1944, March 28—Completion of Teaching plan to establish an Assembly in every State and Province of North America



This Tablet, revealed by 'Abdu'l-Bahá to the Bahá'í administrative body elected by the Chicago believers, connected the institution with the order which Bahá'u'lláh had directed His followers to establish

THE FORMATION OF AN ORGANIC RELIGIOUS COMMUNITY

IN accepting the message of Bahá'u'lláh, every Bahá'í has opened his mind and heart to the dominion of certain fundamental truths. These truths he recognizes as divine in origin, beyond human capacity to produce. In the realm of spirit he attests that these truths are revealed evidences of a higher reality than man. They are to the soul what natural law is to physical body of animal or plant. Therefore the believer today, as in the Dispensation of Christ or Moses, enters into the condition of faith as a status of relationship to God and not of satisfaction to his own limited human and personal will or awareness. His faith exists as his participation in a heavenly world. It is the essence of his responsibility and not a temporary compromise effected between his conscience or reason and the meaning of truth, society, virtue, or life.

The Bahá'í accepts a quality of existence, a level of being which has been created above the control of his own active power. Because on that plane the truth exists that mankind is one, part of his acceptance of the message of Bahá'u'lláh is capacity to see that truth as existing, as a heavenly reality to be confirmed on earth. Because likewise on that higher level the inmost being of Moses, Christ, Muhammad, the Báb, and Bahá'u'lláh is one being, part of the believer's acceptance of the Bahá'í message is capacity to realize the eternal continuance of that oneness, so that thereafter never will he again think of those holy and majestic Prophets according to the separateness of their bodies, their countries and their times.

The Bahá'í, moreover, recognizes that the realm of truth is inexhaustible, the creator of truth God Himself. Hence the Bahá'í can identify truth as the eternal flow of life itself in a channel that deepens and broadens as man's capacity for truth enlarges from age to age. For him, that definition of truth which regards truth as tiny fragments of

experience, to be taken up and laid down, as a shopper handling gems on a counter, to buy if one gem happens to please or seems becoming—such a definition measures man's own knowledge, or interest, or loyalty, but truth is a living unity which no man can condition. It is the sun in the heavens of spiritual reality, while self-will denies its dominion because self-will is the shadow of a cloud.

There are times for the revelation of a larger area of the indivisible truth to mankind. The Manifestation of God signalizes the times and He is the revelation. When He appears on earth He moves and speaks with the power of all truth, known and unknown, revealed in the past, revealed in Him, or to be revealed in the future. That realm of heavenly reality is brought again in its power and universality to knock at the closed door of human experience, a divine guest whose entrance will bless the household eternally, or a divine punishment when debarred and forbidden and condemned.

Bahá'u'lláh reveals that area of divine truth which underlies all human association. He enlarges man's capacity to receive truth in the realm of experience where all men have condemned themselves to social chaos by ignorance of truth and readiness to substitute the implacable will of races, classes, nations and creeds for the pure spiritual radiance beneficently shining for all. Spiritual reality today has become the principle of human unity, the law for the nations, the devotion to mankind on which the future civilization can alone repose. As long as men cling to truth as definition, past experience, aspects of self-will, so long must this dire period of chaos continue when the separate fragments of humanity employ life not to unite but to struggle and destroy.

In the world of time, Bahá'u'lláh has created capacity for union and world civilization. His Dispensation is historically new and unique. In the spiritual world it is noth-

ing else than the ancient and timeless reality of Moses, Jesus and Muhammad disclosed to the race in a stage of added growth and development so that men can take a larger measure of that which always existed

Like the man of faith in former ages, the Bahá'í has been given sacred truths to cherish in his heart as lamps for darkness and medicines for healing, convictions of immortality and evidences of divine love. But in addition to these gifts, the Bahá'í has that bestowal which only the Promised One of all ages could bring: nearness to a process of creation which opens a door of entrance into a world of purified and regenerated human relations. The final element in his recognition of the message of Bahá'u'lláh is that Bahá'u'lláh came to found a civilization of unity, progress and peace.

"O Children of Men! Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times how ye were created. Since We have created you all from the same substance it is incumbent on you to be even as one soul, to walk with the same feet, eat with the same mouth and dwell in the same land, that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the sea of wondrous glory."

Thus He describes the law of survival revealed for the world today, mystical only in that He addressed these particular words to our deepest inner understanding. Their import is not confined to any subjective realm. The motive and the realization He invokes has become the whole truth of sociology in this era.

Or, as we find its expression in another passage: "All men have been created to carry forward an ever-advancing civilization." And the truth reappears in still another form: "How vast is the tabernacle of the Cause of God! It hath overshadowed all the peoples and kindreds of the earth, and will, ere long, gather together the whole of mankind beneath its shelter."

The encompassing reach of the Cause of

God in each cycle means the particular aspect of experience for which men are held responsible. Not until our day could there be the creation of the principle of moral cause and effect in terms of mankind itself, in terms of the unifiable world.

The mission of 'Abdu'l-Bahá, following Bahá'u'lláh's ascension in 1892, was to raise up a community of believers through whom collectively He might demonstrate the operation of the law of unity. 'Abdu'l-Bahá's mission became fulfilled historically in the experience of the Bahá'ís of North America. In them He developed the administrative order, the organic society, which exemplifies the pattern of justice and order Bahá'u'lláh had creatively ordained. By His wisdom, His tenderness, His justice and His complete consecration to Bahá'u'lláh, 'Abdu'l-Bahá conveyed to this body of Bahá'ís a sense of partnership in the process of divine creation, that it is for men to re-create, as civilization, a human and earthly replica of the heavenly order existing in the divine will.

The Bahá'í administrative order has been described by the Guardian of the Faith as the pattern of the world order to be gradually attained as the Faith spreads throughout all countries. Its authority is Bahá'u'lláh, its sources the teachings He revealed in writing, with the interpretation and amplification made by 'Abdu'l-Bahá.

The first conveyance of authority by Bahá'u'lláh was to His eldest son. By this conveyance the integrity of the teachings was safeguarded, and the power of action implicit in all true faith directed into channels of unity for the development of the Cause in its universal aspects. No prior Dispensation has ever raised up an instrument like 'Abdu'l-Bahá through whom the spirit and purpose of the Founder could continue to flow out in its wholeness and purity until His purpose had been achieved. The faith of the Bahá'í thus remains untainted by those elements of self-will which in previous ages have translated revealed truth into creeds, rites and institutions of human origin and limited aim. Those who enter the Bahá'í community subdue themselves and their personal interests to its sovereign standard, for they are unable to alter the Cause of Bahá'u'lláh and exploit its teach-

ings or its community for their own advantage

'Abdu'l-Bahá's life exemplified the working of the one spirit and the one truth sustaining the body of believers throughout the world. He was the light connecting the sun of truth with the earth, the radiance enabling all Bahá'ís to realize that truth penetrates human affairs, illumines human problems, transcends conventional barriers, changes the climate of life from cold to warm. He infused Himself so completely into the hearts of the Bahá'ís that they associated the administrative institutions of the Faith with His trusted and cherished methods of service, so that the contact between their society and their religion has remained continuous and unimpaired.

The second conveyance of authority made by Bahá'u'lláh was to the institution He termed "House of Justice"—"The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá (i.e., nine).

It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly.

Those souls who arise to serve the Cause sincerely to please God will be inspired by the divine, invisible inspirations. It is incumbent upon all (i.e., all believers) to obey.

Administrative affairs are all in charge of the House of Justice, but acts of worship must be observed according as they are revealed in the Book."

The House of Justice is limited in its legislative capacity to matters not covered by the teachings of Bahá'u'lláh Himself—"It is incumbent upon the Trustees of the House of Justice to take counsel together regarding such laws as have not been expressly revealed in the Book." A high aim is defined for this central administrative organ of the Faiths—"The men of the House of Justice must, night and day, gaze toward that which hath been revealed from the horizon of the Supreme Pen for the training of the servants, for the upbuilding of

countries, for the preservation of human honor."

In creating this institution for His community, Bahá'u'lláh made it clear that His Dispensation rests upon continuity of divine purpose, and associates human beings directly with the operation of His law. The House of Justice, an elective body, transforms society into an organism reflecting spiritual life. By the just direction of affairs this Faith replaces the institution of the professional clergy developed in all previous Dispensations.

By 1921, when 'Abdu'l-Bahá laid down His earthly mission, the American Bahá'í community had been extended to scores of cities and acquired power to undertake tasks of considerable magnitude, but the administrative order remained incomplete. His Will and Testament inaugurated a new era in the Faith, a further conveyance of authority and a clear exposition of the nature of the elective institutions which the Bahá'ís were called upon to form. In Shoghí Effendi, His grandson, 'Abdu'l-Bahá established the function of Guardianship with sole power to interpret the teachings and with authority to carry out the provisions of the Will. The Guardianship connects the spiritual and social realms of the Faith in that, in addition to the office of interpreter, he is constituted the presiding officer of the international House of Justice when elected, and the Guardianship is made to descend from generation to generation through the male line.

From the Will these excerpts are cited:

"After the passing of this wronged one, it is incumbent upon the loved ones of the 'Abbá Beauty (i.e., Bahá'u'lláh) to turn unto Shoghí Effendi—the youthful branch branched from the two hallowed Lote-Trees (i.e., descended from both the Báb and Bahá'u'lláh)—as he is the sign of God, the chosen branch, the guardian of the Cause of God unto whom . . . His loved ones must turn. He is the expounder of the words of God and after him will succeed the first-born of his lineal descendants.

"The sacred and youthful branch, the guardian of the Cause of God, as well as the Universal House of Justice, to be universally elected and established, are both under the

care and protection of the Abhá Beauty Whatsoever they decide is of God . The mighty stronghold shall remain impregnable and safe through obedience to him who is the guardian of the Cause of God No doubt every vainglorious one that purposeth dissension and discord will not openly declare his evil purposes, nay rather, even as impure gold would he seize upon divers measures and various pretexts that he may separate the gathering of the people of Bahá "

"Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness, that all the world of being may be filled with the holy ecstasy of the grace of Bahá "

"O ye beloved of the Lord! Strive with all your heart to shield the Cause of God from the onslaught of the insincere, for souls such as these cause the straight to become crooked and all benevolent efforts to produce contrary results To none is given the right to put forth his own opinion or express his particular convictions All must seek guidance and turn unto the Center of the Cause and the House of Justice "

In each country where Bahá'is exist, they participate in the world unity of their Faith through the office of the Guardian at this time, and they maintain local and national Bahá'í institutions for conducting their own activities

In each local civil community, whether city, township or county, the Bahá'is annually elect nine members to their local Spiritual Assembly In America the Bahá'is of each State or Canadian Province, (a direction of the Guardian having effect for the first time in connection with the Convention of 1944, the one hundredth year of the Faith) join in the election of delegates by proportionate representation and these delegates, to the full number of one hundred and seventy-one, constitute the Annual Convention which elects the members of the National Spiritual Assembly. These national bodies, in turn, will join in the election of an international Assembly, or House of Justice, when the world Bahá'í community is sufficiently developed

The inter-relationship of all these admin-

istrative bodies provides the world spirit of the Faith with the agencies required for the maintenance of a constitutional society balancing the rights of the individual with the paramount principle of unity preserving the whole structure of the Cause The Bahá'í as an individual accepts guidance for his conduct and doctrinal beliefs, for not otherwise can he contribute his share to the general unity which is God's supreme blessing to the world today This general unity is the believer's moral environment, his social universe, his psychic health and his goal of effort transcending any personal aim In the Bahá'í order, the individual is the musical note, but the teachings revealed by Bahá'u'lláh are the symphony in which the note finds its real fulfillment, the person attains value by recognizing that truth transcends his capacity and includes him in a relationship which 'Abdu'l-Bahá said endowed the part with the quality of the whole To receive, we give In comparison to this divine creation, the traditional claims of individual conscience, of personal judgment, of private freedom, seem nothing more than empty assertions advanced in opposition to the divine will It cannot be sufficiently emphasized that the Bahá'í's relationship to this new spiritual society is an expression of faith, and faith alone raises personality out of the pit of self-will and moral isolation into which so much of the world has fallen

There can be no organic society, in fact, without social truth and social law embracing the individual members and evoking a loyalty both voluntary and complete The political and economic groups which the individual enters with reservations are not true societies but temporary combinations of restless personalities, met in a truce which can not endure Bahá'u'lláh has for ever solved the artificial dilemma which confuses and betrays the ardent upholder of individual freedom by His categorical statement that human freedom consists in obedience to God's law The freedom revolving around self-will He declares "must, in the end, lead to sedition, whose flames none can quench

Know ye that the embodiment of liberty and its symbol is the animal True liberty consists in man's submission unto My commandments, little as ye know it "

The Guardian, applying the terms of the Will and Testament to an evolving order, as given the present generation of Bahá'ís thorough understanding of Bahá'í institutions and administrative principles. Rising to its vastly increased responsibility resulting from the loss of the beloved Master, 'Abdu'l-ahá, the Bahá'í community itself has intensified its effort until in America alone the number of believers has been more than doubled since 1921. It has been their destiny to perfect the local and national Bahá'í institutions as models for the believers in other lands. Within the scope of a single lifetime, the American Bahá'í community has developed from a small local group to a national unit of a world society, passing through the successive stages by which a civilization achieves its pristine pattern and emerges itself from the anarchy and confusion of the past.

In Shoghi Effendi's letters addressed to this Bahá'í community, we have the statement of the form of the administrative order, its function and purpose, its scope and activity, as well as its significance, which unites the thoughts and inspires the actions of all believers today.

From these letters are selected a number of passages presenting fundamental aspects of the world order initiated by Bahá'u'lláh.

1. On its nature and scope —

"I cannot refrain from appealing to them who stand identified with the Faith to disregard the prevailing notions and the fleeting fashions of the day, and to realize as never before that the exploded theories and the tottering institutions of present-day civilization must needs appear in sharp contrast with those God-given institutions which are destined to arise upon their ruin.

"For Bahá'u'lláh . . . has not only imbedded mankind with a new and regenerating spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down sets of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be

a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth.

"Unlike the Dispensation of Christ, unlike the Dispensation of Muhammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution of their task. Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous Revelations, but to connect, unify, and fulfill them . . .

"Feeble though our Faith may now appear in the eyes of men, who either denounce it as an offshoot of Islám, or contemptuously ignore it as one more of those obscure sects that abound in the West, this priceless gem of Divine Revelation, now still in its embryonic state, shall evolve within the shell of His law, and shall forge ahead, undivided and unimpaired, till it embraces the whole of mankind. Only those who have already recognized the supreme station of Bahá'u'lláh, only those whose hearts have been touched by His love, and have become familiar with the potency of His spirit, can adequately appreciate the value of this Divine Economy—His inestimable gift to mankind . . .

"This Administrative Order . . . will, as its component parts, its organic institutions, begin to function with efficiency and vigor, assert its claim and demonstrate its capacity to be regarded not only as the nucleus but the very pattern of the New World Order destined to embrace in the fulness of time the whole of mankind . . .

"Alone of all the Revelations gone before it this Faith has . . . succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter.

"To what else if not to the power and majesty which this Administrative Order—the rudiments of the future all-enfolding Bahá'í Commonwealth—is destined to manifest, can these utterances of Bahá'u'lláh allude 'The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed' "

2 On its local and national institutions —

"A perusal of some of the words of Bahá'u'lláh and 'Abdu'l-Bahá on the duties and functions of the Spiritual Assemblies in every land (later to be designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them

"Addressing the members of the Spiritual Assembly in Chicago, the Master reveals the following — "Whenever ye enter the council-chamber, recite this prayer with a heart throbbing with the love of God and a tongue purified from all but His remembrance, that the All-powerful may graciously aid you to achieve supreme victory — "O God, my God! We are servants of Thine that have turned with devotion to Thy Holy Face, that have detached ourselves from all beside Thee in this glorious Day We have gathered in this spiritual assembly, united in our views and thoughts, with our purposes harmonized to exalt Thy Word amidst mankind O Lord, our God! Make us the signs of Thy Divine Guidance, the Standards of Thy exalted Faith amongst men, servants to Thy mighty Covenant O Thou our Lord Most High! Manifestations of Thy Divine Unity in Thine Abhá Kingdom, and resplendent stars shining upon all regions Lord! Aid us to become seas surging with the billows of Thy wondrous Grace, streams flowing from Thy all-glorious Heights, goodly fruits upon the Tree of Thy heavenly Cause, trees waving through the breezes of Thy Bounty in Thy celestial Vineyard O God! Make our souls dependent upon the Verses of Thy Divine Unity, our hearts cheered with the outpourings of Thy

Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thine effulgent Light, that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world Thou art the Gracious, the Bountiful, the Bestower, the Almighty, the Merciful, the Compassionate "

"In the Most Holy Book is revealed — 'The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahá, and should it exceed this number it does not matter It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly Thus hath the Lord your God commanded you Beware lest ye put away that which is clearly revealed in His Tablet Fear God, O ye that perceive'

"Furthermore, 'Abdu'l-Bahá reveals the following — 'It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause.'

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Bahá shall be vouchsafed to them In this day, assemblies of consultation are of the greatest importance and a vital necessity Obedience unto them is essential and obligatory The members thereof must take counsel together in such wise that no occasion for ill-feeling or discord may arise

This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously, well and good, but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.

"Enumerating the obligations incumbent upon the members of consulting councils, the Beloved reveals the following—"The first condition is absolute love and harmony amongst the members of the assembly. They must be wholly free from estrangement and must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that assembly be brought to naught. The second condition—They must when coming together turn their faces to the Kingdom on high and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one's views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace

of estrangement prevail the result shall be darkness upon darkness. If this be so regarded, that assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of Spirit.

"So great is the importance and so supreme is the authority of these assemblies that once 'Abdu'l-Bahá after having Himself and in His own handwriting corrected the translation made into Arabic of the *Ishráqát* (the *Effulgences*) by Sheikh Faraj, a Kurdish friend from Cairo, directed him in a Tablet to submit the above-named translation to the Spiritual Assembly of Cairo, that he may seek from them before publication their approval and consent. These are His very words in that Tablet—"His honor, Sheikh Farajulláh, has here rendered into Arabic with greatest care the *Ishráqát* and yet I have told him that he must submit his version to the Spiritual Assembly of Egypt, and I have conditioned its publication upon the approval of the above-named Assembly. This is so that things may be arranged in an orderly manner, for should it not be so any one may translate a certain Tablet and print and circulate it on his own account. Even a non-believer might undertake such work, and thus cause confusion and disorder. If it be conditioned, however, upon the approval of the Spiritual Assembly, a translation prepared, printed and circulated by a non-believer will have no recognition whatever."

"This is indeed a clear indication of the Master's express desire that nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual



'Abdu'l-Bahá at Leland Stanford University, October 8, 1912

Assembly in his locality, and if this (as is undoubtedly the case) is a matter that pertains to the general interest of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the national body representing all the various local assemblies. Not only with regard to publication, but all matters without any exception whatsoever, regarding the interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall decide upon it, unless it be a matter of national interest, in which case it shall be referred to the national body. With this national body also will rest the decision whether a given question is of local or national interest. (By national affairs is not meant matters that are political in their character, for the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever, but rather things that affect the spiritual activities of the body of the friends in that land.)

"Full harmony, however, as well as co-operation among the various local assemblies and the members themselves, and particularly between each assembly and the national body, is of the utmost importance, for upon it depends the unity of the Cause of God, the solidarity of the friends, the full, speedy

and efficient working of the spiritual activities of His loved ones

"Large issues in such spiritual activities that affect the Cause in general in that land, such as the management of the "Star of the West" and any periodical which the National Body may decide to be a Bahá'í organ, the matter of publication, of reprinting Bahá'í literature and its distribution among the various assemblies, the means whereby the teaching campaign may be stimulated and maintained, the work of the Mashriqu'l-Adhkár, the racial question in relation to the Cause, the matter of receiving Orientals and association with them, the care and maintenance of the precious film exhibiting a phase of the Master's sojourn in the United States of America as well as the original matrix and the records of His voice, and various other national spiritual activities, far from being under the exclusive jurisdiction of any local assembly or group of friends, must each be minutely and fully directed by a special board, elected by the National Body, constituted as a committee thereof, responsible to it and upon which the National Body shall exercise constant and general supervision

"Regarding the establishment of 'National Assemblies,' it is of vital importance that in every country, where the conditions are favorable and the number of the friends has

grown and reached a considerable size, such as America, Great Britain and Germany, that a 'National Spiritual Assembly' be immediately established, representative of the friends throughout that country"

"Its immediate purpose is to stimulate, unify and coordinate by frequent personal consultations, the manifold activities of the friends as well as the local Assemblies, and by keeping in close and constant touch with the Holy Land, initiate measures, and direct in general the affairs of the Cause in that country

"It serves also another purpose, no less essential than the first, as in the course of time it shall evolve into the National House of Justice (referred to in 'Abdu'l-Bahá's Will as the "secondary House of Justice"), which according to the explicit text of the Testament will have, in conjunction with the other National Assemblies throughout the Bahá'í world, to elect directly the members of the International House of Justice, that Supreme Council that will guide, organize and unify the affairs of the Movement throughout the world

"It is expressly recorded in 'Abdu'l-Bahá's Writings that these National Assemblies must be indirectly elected by the friends, that is, the friends in every country must elect a certain number of delegates, who in their turn will elect from among all the friends in that country the members of the National Spiritual Assembly. In such countries, therefore, as America, Great Britain and Germany, a fixed number of secondary electors must first be decided upon. The friends then in every locality where the number of adult declared believers exceeds nine must directly elect its quota of secondary electors assigned to it in direct proportion to its numerical strength. These secondary electors will then, either through correspondence, or preferably by gathering together, and first deliberating upon the affairs of the Cause throughout their country (as the delegates to the Convention), elect from among all the friends in that country nine who will be the members of the National Spiritual Assembly

"Thus National Spiritual Assembly, which, pending the establishment of the Universal House of Justice, will have to be re-elected

once a year, obviously assumes grave responsibilities, for it has to exercise full authority over all the local Assemblies in its province, and will have to direct the activities of the friends, guard vigilantly the Cause of God, and control and supervise the affairs of the Movement in general

"Vital issues, affecting the interests of the Cause in that country such as the matter of translation and publication, the *Mashriqu'l-Adhikár*, the Teaching Work, and other similar matters that stand distinct from strictly local affairs, must be under the full jurisdiction of the National Assembly

"It will have to refer each of these questions, even as the local Assemblies, to a special Committee, to be elected by the members of the National Spiritual Assembly, from among all the friends in that country, which will bear to it the same relation as the local committees bear to their respective local Assemblies

"With it, too, rests the decision whether a certain point at issue is strictly local in its nature, and should be reserved for the consideration and decision of the local Assembly, or whether it should fall under its own province and be regarded as a matter which ought to receive its special attention. The National Spiritual Assembly will also decide upon such matters which in its opinion should be referred to the Holy Land for consultation and decision

"With these Assemblies, local as well as national, harmoniously, vigorously, and efficiently functioning throughout the Bahá'í world, the only means for the establishment of the Supreme House of Justice will have been secured. And when this Supreme Body will have been properly established, it will have to consider afresh the whole situation, and lay down the principle which shall direct, so long as it deems advisable, the affairs of the Cause

"The need for the centralization of authority in the National Spiritual Assembly, and the concentration of power in the various local Assemblies, is made manifest when we reflect that the Cause of Bahá'u'lláh is still in its age of tender growth and in a stage of transition, when we remember that the full implications and the exact significance of the Master's world-wide in-

structions, as laid down in His Will, are as yet not fully grasped, and the whole Movement has not sufficiently crystallized in the eyes of the world

"It is our primary task to keep the most vigilant eye on the manner and character of its growth, to combat effectively the forces of separation and of sectarian tendencies, lest the Spirit of the Cause be obscured, its unity be threatened, its Teachings suffer corruption, lest extreme orthodoxy on one hand, and irresponsible freedom on the other, cause it to deviate from that Straight Path which alone can lead it to success

"Hitherto the National Convention has been primarily called together for the consideration of the various circumstances attending the election of the National Spiritual Assembly. I feel, however, that in view of the expansion and the growing importance of the administrative sphere of the Cause, the general sentiments and tendencies prevailing among the friends, and the signs of increasing interdependence among the National Spiritual Assemblies throughout the world, the assembled accredited representatives of the American believers should exercise not only the vital and responsible right of electing the National Assembly, but should also fulfill the functions of an enlightened, consultative and cooperative body that will enrich the experience, enhance the prestige, support the authority, and assist the deliberations of the National Spiritual Assembly. It is my firm conviction that it is the bounden duty, in the interest of the Cause we all love and serve, of the members of the incoming National Assembly, once elected by the delegates at Convention time, to seek and have the utmost regard, individually as well as collectively, for the advice, the considered opinion and the true sentiments of the assembled delegates. Banishing every vestige of secrecy, of undue reticence, of dictatorial aloofness, from their midst, they should radiantly and abundantly unfold to the eyes of the delegates, by whom they are elected, their plans, their hopes, and their cares. They should familiarize the delegates with the various matters that will have to be considered in the current year, and calmly and conscientiously study and weigh the opinions and judgments of the delegates

The newly elected National Assembly, during the few days when the Convention is in session and after the dispersal of the delegates, should seek ways and means to cultivate understanding, facilitate and maintain the exchange of views, deepen confidence, and vindicate by every tangible evidence their one desire to serve and advance the common weal. Not infrequently, nay oftentimes, the most lowly, untutored and inexperienced among the friends will, by the sheer inspiring force of selfless and ardent devotion, contribute a distinct and memorable share to a highly involved discussion in any given Assembly. Great must be the regard paid by those whom the delegates call upon to serve in high position to this all-important though inconspicuous manifestation of the revealing power of sincere and earnest devotion.

"The National Spiritual Assembly, however, in view of the unavoidable limitations imposed upon the convening of frequent and long-standing sessions of the Convention, will have to retain in its hands the final decision on all matters that affect the interests of the Cause in America, such as the right to decide whether any local Assembly is functioning in accordance with the principles laid down for the conduct and advancement of the Cause. It is my earnest prayer that they will utilize their highly responsible position, not only for the wise and efficient conduct of the affairs of the Cause, but also for the extension and deepening of the spirit of cordiality and wholehearted and mutual support in their cooperation with the body of their co-workers throughout the land. The seating of delegates to the Convention, i.e., the right to decide upon the validity of the credentials of the delegates at a given Convention, is vested in the outgoing National Assembly, and the right to decide who has the voting privilege is also ultimately placed in the hands of the National Spiritual Assembly, either when a local Spiritual Assembly is being for the first time formed in a given locality, or when differences arise between a new applicant and an already established local Assembly. While the Convention is in session and the accredited delegates have already elected from among the believers throughout the country the mem-

bers of the National Spiritual Assembly for the current year, it is of infinite value and a supreme necessity that as far as possible all matters requiring immediate decision should be fully and publicly considered, and an endeavor be made to obtain after mature deliberation, unanimity in vital decisions. Indeed, it has ever been the cherished desire of our Master, 'Abdu'l-Bahá, that the friends in their councils, local as well as national, should by their candor, their honesty of purpose, their singleness of mind, and the thoroughness of their discussions, achieve unanimity in all things. Should this in certain cases prove impracticable the verdict of the majority should prevail, to which decision the minority must under all circumstances, gladly, spontaneously and continually, submit.

"Nothing short of the all-encompassing, all-pervading power of His Guidance and Love can enable this newly-enfolded order to gather strength and flourish amid the storm and stress of a turbulent age, and in the fulness of time vindicate its high claim to be universally recognized as the one Haven of abiding felicity and peace."

3 On its international institutions—

"It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahá'u'lláh should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose. Their common, their fundamental object is to insure the continuity of that divinely-appointed authority which flows from the Source of our Faith, to safeguard the unity of its followers and to maintain the integrity and flexibility of its teachings. Acting in conjunction with each other these two inseparable institutions administer its affairs, coordinate its activities, promote its interests, execute its laws and defend its subsidiary institutions. Severally, each operates within a clearly defined sphere of jurisdiction, each is equipped with its own attendant institutions—instruments designed for the effective discharge of its particular responsibilities and duties. Each exercises, within the limitations imposed upon it, its powers, its authority, its rights and prerogatives. These are neither contradictory, nor detract in the

slightest degree from the position which each of these institutions occupies. Far from being incompatible or mutually destructive, they supplement each other's authority and functions, and are permanently and fundamentally united in their aims.

"Divorced from the institution of the Guardianship the World Order of Bahá'u'lláh would be mutilated and permanently deprived of that hereditary principle which, as 'Abdu'l-Bahá has written, has been invariably upheld by the Law of God. 'In all the Divine Dispensations,' He states, in a Tablet addressed to a follower of the Faith in Persia, 'the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.' Without such an institution the integrity of the Faith would be imperilled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

"Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitáb-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

"'He is the Interpreter of the Word of God,' 'Abdu'l-Bahá, referring to the functions of the Guardian of the Faith, asserts, using in His Will the very term which He Himself had chosen when refuting the argument of the Covenant-breakers who had challenged His right to interpret the utterances of Bahá'u'lláh. 'After him,' He adds, 'will succeed the first-born of his lineal descendants.' 'The mighty stronghold,' He further explains, 'shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God.' It is incumbent upon the members of the House of Justice, upon all the Aghsán, the Afánán, the Hands of the Cause of God, to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God."

"It is incumbent upon the members of the House of Justice,' Bahá'u'lláh, on the other hand, declares in the Eighth Leaf of the Exalted Paradise, 'to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them God will verily inspire them with whatsoever He willeth, and He verily is the Provider, the Omniscient' 'Unto the Most Holy Book' (the Kitáb-i-Aqdas), 'Abdu'l-Bahá states in His Will, 'every one must turn, and all that is not expressly recorded therein must be referred to the Universal House of Justice That which this body, whether unanimously or by a majority doth carry, that is verily the truth and the purpose of God Himself Whoso doth deviate therefrom is verily of them that love discord, hath shown forth malice, and turned away from the Lord of the Covenant'

"Not only does 'Abdu'l-Bahá confirm in His Will Bahá'u'lláh's above-quoted statement, but invests this body with the additional right and power to abrogate, according to the exigencies of time, its own enactments, as well as those of a preceding House of Justice 'Inasmuch as the House of Justice,' is His explicit statement in His Will, 'hath power to enact laws that are not expressly recorded in the Book and bear upon daily transactions, so also it hath power to repeal the same This it can do because these laws form no part of the divine explicit text'

"Referring to both the Guardian and the Universal House of Justice we read these emphatic words 'The sacred and youthful Branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abhá Beauty, under the shelter and unerring guidance of the Exalted One (the Báb) (may my life be offered up for them both) Whatsoever they decide is of God'

"From these statements it is made indubitably clear and evident that the Guardian of the Faith has been made the Interpreter of the Word and that the Universal House of Justice has been invested with the function of legislating on matters not expressly revealed in the teachings The in-

terpretation of the Guardian, functioning within his own sphere, is as authoritative and binding as the enactments of the International House of Justice, whose exclusive right and prerogative is to pronounce upon and deliver the final judgment on such laws and ordinances as Bahá'u'lláh has not expressly revealed Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested

"Let no one, while this System is still in its infancy, misconceive its character, belittle its significance or misrepresent its purpose The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day The Source from which it derives its inspiration is no less than Bahá'u'lláh Himself Its shield and defender are the embattled hosts of the Abhá Kingdom Its seed is the blood of no less than twenty thousand martyrs who have offered up their lives that it may be born and flourish The axis round which its institutions revolve are the authentic provisions of the Will and Testament of 'Abdu'l-Bahá Its guiding principles are the truths which He Who is the unerring Interpreter of the teachings of our Faith has so clearly enunciated in His public addresses throughout the West The laws that govern its operation and limit its functions are those which have been expressly ordained in the Kitáb-i-Aqdas The seat round which its spiritual, its humanitarian and administrative activities will cluster are the Mashriqu'l-Adhikár and its Dependencies The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice The central, the underlying aim which animates it is the establishment of the 'New World Order as adumbrated by Bahá'u'lláh The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored Its watchword is the unification of the human race; its standard the 'Most Great Peace', its consummation the advent of that golden millennium—the Day when the king-



The interior of the Shrine of 'Abdu'l-Bahá on Mount Carmel

doms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahá'u'lláh"

Fifty years have passed since the Cause of Bahá'u'lláh was first brought to North America. Three generations of believers have worked and sacrificed and prayed in order to produce a body of Bahá'ís large enough to demonstrate the principles here summarized in a few pages for the present-day student of these teachings. What 'Abdu'l-Bahá employed as unifying element for the American community during a period before more than rudimentary local administrative bodies could be established was the construction of the House of Worship, the Mashriqu'l-Adhkár, in Wilmette. He in fact referred to the House of Worship as the

"inception of the Kingdom." Around its construction devotedly gathered the American friends 'Abdu'l-Bahá approved their action in setting up a religious corporation to hold title to the property and provide a basis for collective action. In surveying those days from 1904 to 1921, one realizes how, in every stage of progress, the believers rushed forward in devotion before they could perceive the full results of action or comprehend the full unfoldment of their beloved Master's intention. In their hearts they knew that unity is the key note of their Faith, and they were assured that the new power of unity would augment until it encompassed the whole of mankind. But as to the nature of world order, the foundation of universal peace, the principles of the future

economy, while the clear picture eluded them, they went forward with enthusiasm to the Light

In a continent consecrated to the pioneer, the early American Bahá'is pioneered in the

world of spirit, striving to participate in a work of supreme importance whose final result was the laying of a foundation on which human society might raise a house of justice and a mansion of peace

BAHÁ'Í HEADQUARTERS



Central Office of the National Spiritual Assembly of the Bahá'ís of the United States and Canada, 536 Sheridan Road, Wilmette, Illinois

Hail historic act signalizing auspicious conjunction (in) heart (of) North American continent (of the) institutions (of) Hazíratu'l-Quds (and) Mashíqu'l-Adhíkár, (the) twin foci (of) steadily evolving American Bahá'í community life (The) former henceforth regarded (as) national Seat upon which all administrative channels (of) Bahá'í activity must increasingly converge (The) latter permanently recognized (as) ordained Source from which rays (of) spiritual guidance will radiate Upon (the) vigorous, constant inter-action (of the) dynamic forces which these complementary

institutions embodying administrative machinery and incarnating (the) Soul (of the) Bahá'í community can release (the) effectual prosecution (of the) Seven Year Plan as well as (the) success (of) ultimate World Mission unquestionably depends May (the) community responsible (for the) establishment (of) these nascent institutions progressively contribute (to) acceleration (of) their growth and derive fullest benefit (from) their eventual fruition

SHOGHI RABBANI

Haifa,
October 1, 1939

BAHÁ'Í PROPERTIES

AFTER the adoption of the Declaration of Trust in 1927, the National Spiritual Assembly formed separate bodies of Trustees to meet the necessary legal requirements for ownership of real estate that might be acquired through purchase or by gift in different parts of the United States. With the completion of the Bahá'í House of Worship, and its accessory buildings and the generous gifts of valuable properties at Green Acre, Malden, West Englewood, Colorado Springs and Geyserville, the National Spiritual Assembly through its Trustees has become the administrative body of a group of estates that extend from Maine to California with a present valuation approaching two million dollars. Besides the Temple Trusteeship, five more trustee properties are now maintained and administered by the trustees for the benefit and use of the American Bahá'í community.

GREEN ACRE

After attending the Congress of Religions at the Columbian Exposition at Chicago in 1893, Miss Sarah J. Farmer was inspired to found a center for the investigation of the reality of religions. The following year she selected a beautiful site on the banks of the Piscataqua River near her home in the village of Eliot, Maine, for this purpose of "bringing together all who were looking earnestly toward the New Day which seemed to be breaking over the entire world. The motive was to find the Truth, the Reality underlying all religious forms, and to make points of contact in order to promote the unity necessary for the ushering in of the coming Day of God."

In 1900 Miss Farmer made a pilgrimage to Akká, and from that time on the Fellowship, which was established to run this property which she named Green Acre, gradually became imbued with the Bahá'í ideals and the desire to have Green Acre eventually become the reflection of the plan of Akká and the center of Bahá'í activity.

Among the many messages Miss Farmer received from 'Abdu'l-Bahá, the following became her guiding inspiration: "You must lay such a foundation so that the influence of the confederation of religions and sects may permeate to all parts of the world from Green Acre, and Green Acre for all future ages and cycles may become the standard-bearer of the oneness of the world of humanity."

At the annual meeting of the Fellowship on August 10, 1925, it was voted to place Green Acre under the control of the National Spiritual Assembly and in 1929 an Indenture of Trust was set up and title to the properties transferred to the Trustees.

Green Acre consists of 131.3 acres of land in five different parcels including the Inn, Fellowship house, the Pines, Sunset Hill, and the River tract. There are also a number of cottages, an Arts and Crafts Studio and a camp site. The gift of Mrs. Helen Ellis Cole of the lovely fellowship house with its furnishings in the early days was a forerunner of many gifts of money and buildings later on which have increased the facilities of this property dedicated to the Investigation of Reality. Among those to whom the trustees are greatly indebted are the Randall family, Fred and Lorol Schopflocher for their gifts of the Ball Cottage, Nine Gables and the Ole Bull cottage, Mrs. Florence Morton for her gift of the needed Bahá'í Hall and the many loyal friends who have contributed through the years of the struggle and growth of this lovely center blessed by the Master's presence.

WILHELM TRUST

On June 29, 1912, 'Abdu'l-Bahá invited a number of friends to the home of the Wilhelm family at West Englewood, New Jersey, to partake with Him in a feast of fellowship. After serving the guests with His own hands, the Master said in part: "Such gatherings as this have no likeness or equal in the world of mankind where people are

drawn together by physical motives or in furtherance of material interests, for this meeting is a prototype of that inner and complete spiritual association in the eternal world of being. Hundreds of thousands of meetings shall be held to commemorate such an assembly as this, and the very words I utter to you on this occasion shall be reiterated by them in the ages to come."

Since that day, an annual souvenir has been held on this blessed spot in remembrance of this meeting. Some years after that memorable event, Mr Roy C Wilhelm erected a large log cabin and named it *Evergreen Cabin*. It became a center of Bahá'í activities and for a number of years was the headquarters of the National Spiritual Assembly. Directly below the cabin lies the pine grove where the Master gave his never-to-be-forgotten Feast. This site according to the Guardian's instructions will have the only Memorial commemorating 'Abdu'l-Bahá's visit to North America.

On March 9, 1935, Mr Wilhelm executed an Indenture of Trust, transferring *Evergreen Cabin*, its furnishings and the two lots comprising the pine grove to the Trustees for the benefit of the National Spiritual Assembly. Later he deeded over a two story house adjoining the Cabin and in 1942 he transferred title to the Wilhelm home together with five additional lots located at Alicia Avenue and *Evergreen Place* in memory of his parents J Otis and Lounie A Wilhelm. In addition, Mr Wilhelm has carried the maintenance costs of taxes, insurance, etc as an additional gift to the Trustees.

The Trustees are also indebted to Mr and Mrs Walter Goodfellow for the gift of two adjoining lots in 1937 and the trustees have recently received word from the heirs of the James estate that two lots held by them will be turned over to the Trustees, thus completing the ownership of this valuable property dedicated to the memory of the Master.

BOSCH TRUST

In the year 1927, Mr and Mrs John D Bosch made their ranch home and facilities at Geyersville, California, available for the first Bahá'í summer school on the West

Coast. As long ago as 1910, Mr Bosch wrote to 'Abdu'l-Bahá of his desire to dedicate this property,—just 75 miles north of San Francisco on the famous Redwood Highway, comprising 37 acres, with fruit orchards, a redwood grove, a lovely home with many accessory buildings and a water system,—to the universal service of the Bahá'í Faith, that it might become a center of spiritual enlightenment to seekers after Truth.

In the ninth year after the establishment of the school, Mr and Mrs Bosch conveyed title to this property to the Trustees, reserving a life occupancy and use and this Indenture was recorded on November 25, 1935 in the Book of Records of Sonoma County, California. Mr Bosch surveyed part of this land on the hill-side for building sites for summer cottages and two have already been erected by Bahá'í families.

In 1936 an attractive Hall made of rustic redwood and completely equipped with chairs and kitchen was erected and presented to the Trustees by Mr and Mrs Thomas H Collins and the following year these two devoted friends of the Faith gave a two-story dormitory built of corresponding rustic material and completely equipped with beds, furniture, curtains, and bedding to take care of the ever-increasing number of students and guests.

The generosity of these four friends has been greatly appreciated by the Trustees, who have made constant contributions toward the maintenance and insurance costs of this valuable property.

WILSON TRUST

In 1900 Miss Maria P Wilson visited 'Abdu'l-Bahá at 'Akká in company with Miss Sarah Farmer, and then returned again a few years later. On the occasion of her second pilgrimage, the Master said to her "When I come to America I will visit you." In August, 1912, 'Abdu'l-Bahá chose the home of Miss Wilson in Malden, Massachusetts, to spend a week or two after his visit to Green Acre. Upon his return to Haifa, he wrote to Miss Wilson saying "Thy house became my abode and my home. Many days were spent in that home with the utmost joy and fragrance. The mention of 'Ya Baha'ul Abha' was raised from it and we

spread the religion of God. In reality that home is my home, therefore the mention of God must always be raised from it."

When Miss Wilson passed to the heavenly world in 1930 she left a will bequeathing this home to Shoghi Effendi, who took title to the property and asked the National Assembly to look after it for him. In the Fall of 1935, the Guardian executed a deed of trust conveying this house to the Trustees and the indenture was recorded on September 27, 1935 in the Middlesex Registry of Deeds. Since that time this house has been improved and held in trust in compliance with the Master's statement "to take care of that house because the light of the love of God was ignited in it."

MATHEWS TRUST

The American Bahá'í community became the recipient of another munificent gift of property, when Mrs. Louie Albee Mathews executed an Indenture of Trust on September 4, 1939, conveying title to Tementy Ranch in Pine Valley, a few miles from Colorado Springs to the Trustees reserving right of use and occupancy during her life. This property consists of 19.2 acres, a beautiful house, Library, and accessory buildings, a water plant, fine roads and fences and attractive grounds.

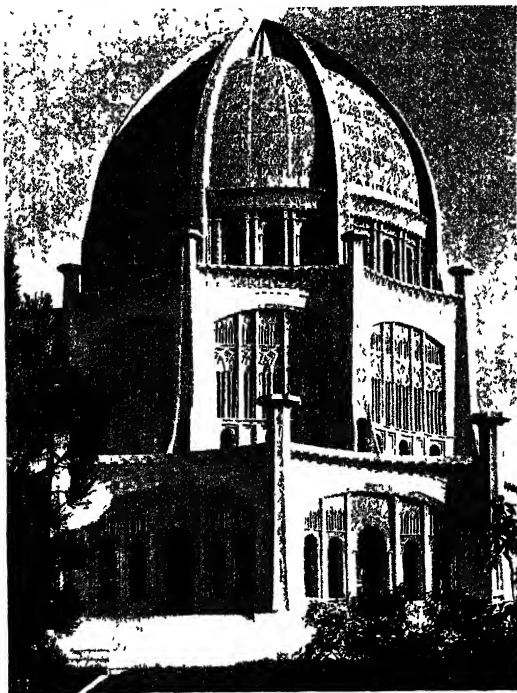
The plan for the dedication and use of this property was approved by the Guardian in a letter on December 14, 1938 to Mrs. Mathews in which he stated "The Guardian feels also deeply appreciative of your generous offering to the N.S.A. of your ranch in Colorado Springs. Your idea to turn this property into a training school for Inter-America teaching work, he feels, is splendid."

On October 30, 1939, the Indenture to this property was recorded in the Registry of Deeds, County of El Paso, Colorado and since that time all maintenance costs have been borne by Mr. and Mrs. Mathews, who have conducted a summer session each year to promote the teaching work in Central and South America.

As the Centenary of the Bahá'í Faith draws near, the friends may justly rejoice at the manifest evidences of the growth and consolidation of its many activities in the western world which are facilitated by these properties, when they contrast this present condition with the eventful first Bahá'í Convention in 1909 when two lots in the Village of Wilmette, costing \$2000.00 and a cash fund of \$3,655.44 were turned over to the first corporate body, the Bahá'í Temple Unity, for the purchase of more land for the Temple site,—for these properties now serve the entire American Bahá'í community.

PART FIVE

THE BAHÁ'Í HOUSE OF WORSHIP



The Bahá'í House of Worship

THE completion of the exterior ornamentation of the Bahá'í House of Worship discloses a physical edifice impressive in size, striking in architecture, and superb in its clear white surface carved to the pattern of symbolic design.

In appearance the structure suggests to the western mind an oriental influence. To

the easterner it conveys the effect of occidental tradition. The Bahá'í Temple blends and harmonizes, without artificial effort, many of the creative elements which characterize the historical cultures of mankind. What is familiar acquires new significance by association with what has been remote and strange. The essential spirit of this

edifice is too universal to be confined within the form and mold of any race or creed

Here the utilitarian function of structure has become esthetically fulfilled in the achievement of a means suitable for unified worship of the one true God. A sense of the living cosmos attaches to the building, as if the architect had striven, with physical material, to encompass a holy place, and had learned measure and proportion, height and depth, stillness and motion, by observation of the flight of suns and stars through the heavenly world. Outwardly the House of Worship reflects a passionate, yet reverent spiritual reality, embodying a fullness of welcome, a certitude of truth, and an integrity of peace which the soul of religion contains before faith is darkened by doctrine and narrowed by creed.

Features of Its Design

Certain important elements of design in harmonious relationship compose the dynamic nature of the unity which this kingly jewel of temples exemplifies.

The edifice rests upon a great platform, circular in shape, surrounded by eighteen ascending steps. From this foundation rises a nine-sided architectural unit, the main story, each side constituting an entrance arch buttressed by pylons or towers. The nine symmetrical sides form a series of concave arcs intersecting the line of the circle marked by the towers. This main story becomes, in its turn, a platform supporting the gallery, the clerestory and the dome. The gallery unit, likewise nine-sided, sets back from the circumference of the main story. It repeats the effect of the entrance arches below in its series of nine window arches, but the nine smaller towers of this level do not coincide vertically with the nine pylons below. They rise at points midway between the lower pylons, and their coincidence is with the perpendicular lines formed by the nine ribs which spring from the base of the clerestory to meet above the top of the dome. Clerestory and dome, set back from the outer line of the gallery, form circles and not nonagons, their circumference being divided into nine convex arcs by the ribs. The dome itself is a hemisphere, but the great ribs meeting above it transform the

effect of finality and resignation emanating from domed structures into the upward thrust of aspiration fulfilled in answered prayer.

In the solution of the unique problem set for him in designing this house of worship of a world faith, the architect has been less the conventional draftsman than the sculptor. One feels that his material has not been arranged by thought but subdued by will. He has wrestled with titans of atheism and anarchy, he has struggled through jungles of materialism. It is in the essence of spiritual victory that he achieved this structure of massive weight, immovable power, patterned motion and soaring altitude, to provide a shrine for the mention of God.

Having designed the structure, the architect then proceeded to treat each wall as if it were a facet for the transmission of radiant light from the sun to the interior, and from illumination inside the temple to the world at night. The outer surface is, in reality, a series of patterned windows, for the physical function of wall has been transferred to pylon, tower, rib and column. These elements carry the weight. The surface between these elements can therefore become a medium for light and not its interference. This intention has been realized through the development of architectural concrete, a process by which in plastic condition a mixture of white quartz and cement has been poured into molds made from hand-carved models, emerging as units of a surface hard and enduring as granite, clear in texture, and bearing a design delicate as lace.

Symbol of a New Era

The Bahá'í Temple at Wilmette, Illinois, has not arisen as the meeting place of a local congregation. It is the central shrine and house of worship of the followers of Bahá'u'lláh in North America. In the western world, this edifice is the first public expression made by the believers of the creative energy and spiritual aims of the Faith of Bahá'u'lláh. Its construction, however, has been made possible by the contributions given by Bahá'ís of Europe, Asia and Africa, Australia and New Zealand, as well as of the United States, Canada, and South America.

The undertaking has been a world project when one realizes that the Bahá'í community of East and West is representative, in the racial and religious background of its members, of the diverse families of mankind. The period of time covered by the undertaking, from the original intention to the completion of the structure and its exterior decoration, has been about forty years.

During this period of time the nature of man's collective life has been transformed. The authority and control of ancient religion over human destiny has failed. Royal and imperial thrones have toppled to the dust. Aggressive social philosophies, nurtured in class conflict intensified by the industrial revolution, have become the creed and hope of millions of men. National sovereignty, the particular spiritual achievement of the old era, the most potent instrument for internal order yet created, has encountered the world spirit of the new cycle, refusing so far to subdue itself to the higher sovereignty of truth. Under the impact of two international wars, a major depression and many domestic upheavals, the claim to self-sufficient power and independent policy has jeopardized the very life of mankind. The Bahá'í House of Worship, built by those who knew the destiny of these years as clearly foretold in the Bahá'í sacred writings, has reflected the spirit of the new era arising amidst the agony of the old.

For the Healing of All the World

The nine selected utterances of Bahá'u'lláh carved above the entrances of the Temple reveal its fundamental meaning in the life of our age.

"The earth is but one country, and mankind its citizens."

"The best beloved of all things in My sight is Justice, turn not away therefrom if thou desirest Me."

"My love is My stronghold, he that entereth therein is safe and secure."

"Breathe not the sins of others so long as thou art thyself a sinner."

"Thy heart is My home, sanctify it for My descent."

"I have made death a messenger of joy to thee, wherefore dost thou grieve?"

"Make mention of Me on My earth that

in My heaven I may remember thee."

"O rich ones on earth! The poor in your midst are My trust, guard ye My Trust."

"The source of all learning is the knowledge of God, exalted be His glory."

The Bahá'í Temple expresses the renewal of religion. It realizes a faith which relates the soul to a universal, a revealed and a divine truth wherein all human beings, of whatever race, class or creed, can meet and share the true equality emanating from their common dependence upon God. It serves a teaching which goes beyond all the social philosophies to make possible a world order capable not only of coordinating and guiding economic effort but also of safeguarding and fostering the highest qualities of man. Bahá'u'lláh declared the oneness of mankind, a spiritual creation inaugurating the universal era of knowledge, justice and peace which ancient Prophets foretold and promised the people would come.

"There can be no doubt whatever that the peoples of the world," He has written, "of whatever race or religion, derive their inspiration from one heavenly Source and are the subjects of one God." The theme unfolds in these clear, majestic truths—"The utterance of God is a lamp, whose light is these words. Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another in the utmost love and harmony. So powerful is the light of unity that it can illuminate the whole earth!" "The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established. This unity can never be achieved so long as the counsels which the Pen of the Most High hath revealed are suffered to pass unheeded." It sweeps to its fulfillment in this passage taken from Bahá'u'lláh's message written to Queen Victoria of England from His prison in 'Akká, Palestine, more than seventy years ago. "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith."

The Real Temple Is the Word

'Abdu'l-Bahá, eldest son of Bahá'u'lláh, and Center of His Covenant, traveled in

America during 1912, proclaiming the Bahá'í teachings and promulgating the principles of universal peace. On one occasion He addressed a national gathering of Bahá'ís held at Chicago in the interests of this Temple. "Among the institutes of the Holy Books," 'Abdu'l-Bahá said, "is that of the foundation of places of worship. That is to say, an edifice or temple is to be built in order that humanity might find a place of meeting, and this is to be conducive to unity and fellowship among them. The real temple is the very Word of God, for to it all humanity must turn and it is the center of unity for all mankind. It is the collective center, the cause of accord and communion of hearts, the sign of the solidarity of the human race, the source of life eternal. Temples are the symbols of the divine uniting force, so that when the people gather there in the House of God they may recall the fact that the law has been revealed for them and that the law is to unite them. They will realize that just as this temple was founded for the unification of mankind, the law preceding and creating it came forth in the manifest Word."

That is why His Holiness Bahá'u'lláh has commanded that a place of worship be built for all the religionists of the world, that all religions, races and sects may come together within its universal shelter; that the proclamation of the oneness of mankind shall go forth from its open courts of holiness, the announcement that humanity is the servant of God and that all are submerged in the ocean of His mercy. It is the Mashriqu'l-Adhkár.¹

"The world of existence may be likened to this Temple and place of worship, for just as the external world is a place where the people of all races and colors, varying faiths, denominations and conditions come together,—just as they are submerged in the same sea of divine favors, so likewise all may meet under the dome of the Mashriqu'l-Adhkár and adore the one God in the same spirit of truth, for the ages of darkness have passed away and the century of light has come."

For many persons universality in religion has been difficult to grasp. Its essential sim-

¹ Persian word meaning "Source of the mention of God."

licity has proved elusive. They consider that elaborate complication is required, as if universality were obtained by adding together all things that are not universal. Thus the view arose at one time that the Bahá'í House of Worship when completed would house the shrines and invite the ceremonies and worship of diverse sects and creeds, arguing that tolerance of differences represents the final and utmost victory of divine truth on earth. The Bahá'í Faith, having no professional clergy, no ritualistic service, but maintaining that one's life itself is one's practice of faith, preserves the universality which came into being by divine creation in the Revelation of Bahá'u'lláh unadulterated by sectarian influence. The Bahá'í recognizes the sublime truth that revealed religions are fulfilled, not by the perpetuation of creeds and sects, but by transformation into the later and larger Revelation.

Universality of Worship

The Guardian of the Faith, Shoghi Effendi, has plainly set forth the nature of the Bahá'í House of Worship in this passage of a letter addressed to the American Bahá'ís in 1929:

"It should be borne in mind that the central Edifice of the Mashriqu'l-Adhkár, round which in the fullness of time shall cluster such institutions of social service as shall afford relief to the suffering, sustenance to the poor, shelter to the wayfarer, solace to the bereaved, and education to the ignorant, should be regarded, apart from these Dependencies, as a House solely designed and entirely dedicated to the worship of God in accordance with the few yet definitely prescribed principles established by Bahá'u'lláh."

It should not be inferred, however, from this general statement that the interior of the central Edifice itself will be converted into a conglomeration of religious services conducted along lines associated with the traditional procedure obtaining in churches, mosques, synagogues, and other temples of worship. Its various avenues of approach, all converging towards the central Hall beneath its dome, will not serve as admittance to those sectarian adherents of rigid formulae and man-made creeds, each bent, according to his way, to observe his rites, recite his prayers, perform his ablutions, and display

the particular symbols of his faith, within separately defined sections of Bahá'u'lláh's Universal House of Worship. The central House of Bahá'í worship, enshrined with the Mashriqu'l-Adhkár, will gather within its chastened walls, in a serenely spiritual atmosphere, only those who, discarding forever the trappings of elaborate and ostentatious ceremony, are willing worshippers of the one true God, as manifested in this age in the Person of Bahá'u'lláh.

"To them will the Mashriqu'l-Adhkár symbolize the fundamental verity underlying the Bahá'í Faith, that religious truth is not absolute but relative, that Divine Revelation is not final but progressive. There will be the conviction that an all-loving and ever-watchful Father Who, in the past, and at various stages in the evolution of mankind, has sent forth His Prophets as the Bearers of His Message and the Manifestations of His Light to mankind, can not at this critical period of their civilization withhold from His children the Guidance which they sorely need amid the darkness which has beset them, and which neither the light of science nor that of human intellect and wisdom can succeed in dissipating. And thus having recognized in Bahá'u'lláh the source whence this celestial light proceeds, they will irresistibly feel attracted to seek the shelter of His House, and congregate therein unhampered by ceremonials and unfettered by creeds, to render homage to the one true God, the Essence and Orb of eternal Truth, and to exalt and magnify the name of His Messengers and Prophets Who, from time immemorial even unto our day, have, under divers circumstances and in varying measure, mirrored forth to a dark and wayward world the light of heavenly Guidance."

Facilities for Social Service

In the foregoing explanation the Guardian of the Bahá'í Faith refers to a number of institutions of social service which will be associated with the completed House of Worship. In the Mashriqu'l-Adhkár the modern world has been given an embodiment of spiritual truth in its maturity and power. The Bahá'í House of Worship is to have a direct relation to a number of other buildings which are to be constructed in accord-

ance with the directions clearly set forth by 'Abdu'l-Bahá —

"The Mashriqu'l-Adhkár must have nine sides, doors, fountains, paths, gateways, columns and gardens, with the ground floor, galleries and domes, and in design and construction it must be beautiful. The mystery of the edifice is great and can not be unveiled yet, but its erection is the most important undertaking of this Day.

"The Mashriqu'l-Adhkár has important accessories, which are accounted of the basic foundations. These are, school for orphan children, hospital and dispensary for the poor, home for the incapacitated, college for higher scientific education, and hospice.

When these institutions are built, the doors will be opened to all the nations and religions. There will be absolutely no line of demarcation drawn. Its charities will be dispensed irrespective of color and race. Its gates will be flung wide open to mankind, prejudice towards none, love for all. The central building will be devoted to the purpose of prayer and worship. Thus religion will become harmonized with science, and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity."

This is the new, the universal concept of religion which Bahá'u'lláh has revealed to-day. the source of faith is the Prophet, the Manifestation of God, not the man-made creed, doctrine, rite, ceremony or church, for the will and the love of God are conveyed to humanity in each age by His chosen and inspired Messenger, and the expression of faith is in direct service to human needs, sacrifice for the sake of world peace, and consecration to the cause of the oneness of mankind. Belief in a sectarian creed, and spiritual acceptance of only the fellow members of one's own sect, with indifference for the needs and rights of the souls of all others, no longer meet the needs of a world perishing for lack of unity, and are not accepted as real faith by Bahá'u'lláh.

The Bahá'í House of Worship, in this larger ultimate meaning, discloses the coming of the universal truth able to connect, and unify, the world's agencies for religion and its agencies for humanitarian service, now dissociated and incapable of healing

human ills. It joins them as one spirit permeating one body. Without the body, the spirit of religion has no power to act, without the spirit, the body is lifeless. The Bahá'í teachings condemn passive worship on the one hand, and action without spiritual guidance on the other.

The Door of Hope

The Bahá'í teachings create a religious society in which all human relations are transformed from social to spiritual problems.

The social problems of the age are predominantly political and economic. They are problems because human society is divided into nations each of which claims to be an end and a law unto itself, and into classes each of which has raised an economic theory to the level of a sovereign and exclusive principle. Nationality has become a condition which overrides the fundamental humanity of all the peoples concerned, asserting the superiority of political considerations over ethical and moral needs. Similarly, economic groups uphold and promote social systems without regard to the quality of human relationships experienced in relation to religion. But when human relationships are held to be political or social problems they are removed from the realm in which rational will can operate under the guidance of divine law. Only spiritual problems can be solved, for only those issues submitted to revealed truth are brought into the arena of unity. In essence, the fatal disruption of international relations arising from war and revolution is the visible sign that the instigator of strife seized a political instrument to express an action contravening spiritual truth and law. Outside that truth and law there is no solution. The result of violent onslaught is eventual ruin.

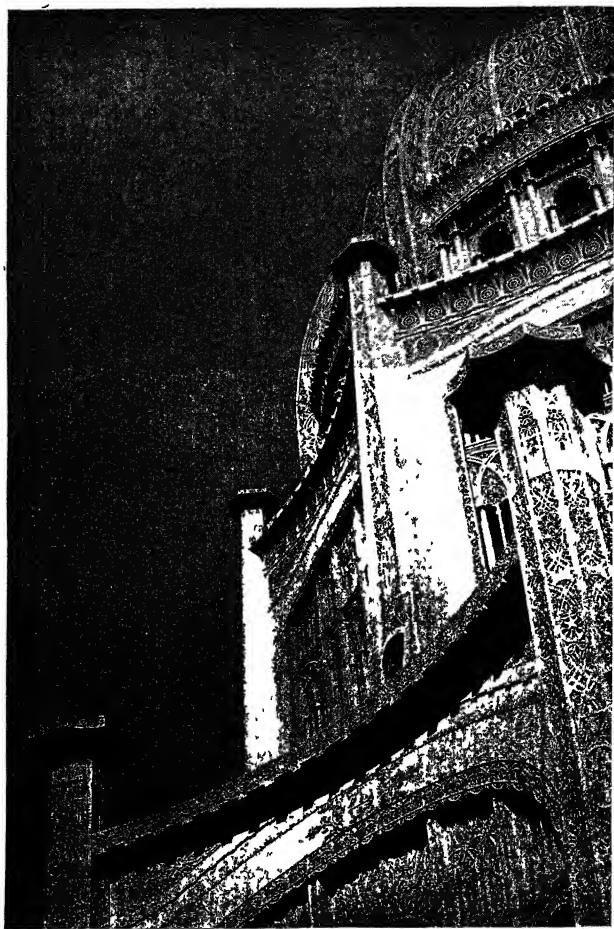
That is why, when faith weakens and conscience grows blind, the world falls into strife and confusion, for the instigator of violence does not bear the entire responsibility of the war. He could not hope to precipitate overturn for power and profit unless the moral force of the rest of the world was indifferent or divided. At such times, when the way is darkened, the Prophet returns to mankind, renewing the law and

extending the dominion of truth. Those who still believe that the world can endure the present war, and attain lasting world order, security and peace, without the unity of conscience produced by mutual faith, fall behind the march of destiny together with those who protest that no social form greater than the nation is needed to safeguard vital interests of the race throughout future time. Spiritual and social evolution have characterized the whole course of human history to this hour. Whoever denies the possibility of one organic religion and one organic social order for humanity, denies the movement of life itself and places his own limitations upon the will of God. For the man of true faith, however, it is enough to recall the ancient prayer which invoked the victory of the divine will on earth as in heaven.

No one can close the door of hope which 'Abdu'l-Bahá flung open in these words addressed to a public audience in America during 1912 —

"Religion is the outer expression of the divine reality. Therefore it must be living, vitalized, moving and progressive. If it be without motion and non-progressive it is without the divine life, it is dead. The divine institutes are continuously active and evolutionary, therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Law and ethics have been reconstituted, reorganized. The world of thought has been regenerated.

"Will the despotism of former governments answer the call for freedom which has risen from the heart of humanity in this cycle of illumination? It is evident that no vital results are now forthcoming from the customs, institutions and standpoints of the past. In view of this, shall blind imitations of ancestral forms and theological interpretations continue to guide and control the religious life and spiritual development of humanity today? Shall man, gifted with the power of reason, unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality?"



Detail of Exterior Ornamentation, Bahá'í House of Worship

"From the seed of reality, religion has grown into a tree which has put forth leaves and branches, blossoms and fruit. After a time this tree has fallen into a condition of decay. The leaves and blossoms have withered and perished, the tree has become stricken and fruitless. It is not reasonable that man should hold to the old tree, claiming that its life forces are undiminished, its fruit unequalled, its existence eternal. The seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. By this means the nations and peoples now divergent in religion will be brought into unity, imitations will be forsaken and a universal brotherhood in the reality itself will be established. Warfare and strife will cease among mankind, all will be reconciled as servants of God."

The Mission of Peace

The final meaning associated with the Bahá'í Temple bears upon the means of attaining world order and universal peace. The location of the House of Worship in the central heart of North America is not less important than its architectural design.

The coming of 'Abdu'l-Bahá to America in 1912 represented the working out of His clear vision of the events and conditions which were to culminate in the establishment of peace on earth. In the process of attainment, North America has been endowed by destiny with the sublime mission of leadership among the nations. On many occasions, and in weighty words, 'Abdu'l-Bahá explained this mission to the American people. The present world outlook, and the constructive social vision, of America proceeds, directly and indirectly, from the truths which He expounded in daily meetings and interviews held for nine months

in 1912. He addressed large audiences in churches of many denominations, in synagogues, universities, liberal clubs and peace societies. In these talks He created the program and policy which leading individuals and institutions have taken over and are now promoting without full realization of its spiritual source.

The Bahá'í House of Worship preserves the vital truth which 'Abdu'l-Bahá conveyed as the most important element of His message, but which has been neglected by a generation which came to believe that public policy, if good and helpful, will prevail by its own impetus. What 'Abdu'l-Bahá pointed out as the essential condition is the power of the Holy Spirit flowing through the Manifestation. The Mashriqu'l-Adhkár is the monument raised by the Bahá'ís to Bahá'u'lláh, and not merely a public testimonial to a system of liberal truths.

"The body of the human world," 'Abdu'l-Bahá declared, "is sick. Its remedy and healing will be the oneness of the kingdom of humanity. Its life is the Most Great Peace. Its illumination and quickening is love. Its happiness the attainment of spiritual perfections. It is My wish and hope that in the bounties and favors of the Blessed Perfection (i.e., Bahá'u'lláh) we may find a new life, acquire a new power and attain to a wonderful and supreme source of energy so that the Most Great Peace of divine intention shall be established upon the foundations of the unity of the world of men with God. May the love of God be spread from this city, from this meeting, to all the surrounding countries. Nay, may America become the distributing center of spiritual enlightenment and all the world receive this heavenly blessing. For America has developed powers and capabilities greater and more wonderful than other nations."

HISTORY OF TEMPLE CONSTRUCTION

1903-1915

HAVING heard enthusiastic reports of the building of the first Mashriqu'l-Adhkár in 'Ishqábád, Russia, the members of the Spiritual committee (better known as the "House of Spirituality") of the Chicago Assembly were inspired to supplicate to the Center of the Covenant, 'Abdu'l-Bahá, to grant permission for the second Mashriqu'l-Adhkár to be built in America

On June 7, 1903, a tablet was revealed in 'Akká by 'Abdu'l-Bahá saying, "Now the day has arrived in which the edifice of God, the divine sanctuary, the Spiritual temple, shall be erected in America"

The following words from the pen of 'Abdu'l-Bahá clearly indicate the erection of a material building "The Mashriqu'l-Adhkár, though outwardly a material foundation, is possessed of spiritual effect and causes the union of hearts and the gathering of souls Praise be to God! The erection of the Mashriqu'l-Adhkár has a great effect in all grades (or states) It was tested in the east and so evidently and plainly was it proved good (that) even when in a village a house was called the Mashriqu'l-Adhkár, it possessed a different effect How much more its building and organization" Furthermore, He says, "The Mashriqu'l-Adhkár is the *most important* matter and the greatest divine institute Consider how the first institute of His holiness Moses, after His exodus from Egypt was the 'Tent of Martyrdom' which He raised and which was the traveling temple It was a tent which they pitched in the desert wherever they abode, and worshipped in it Likewise, after His holiness Christ—May the spirit of the world be a sacrifice to Him—the first institute by the disciples was a temple. They planned a church in every country Consider the Gospel, and the importance of the Mashriqu'l-Adhkár will become evident I hope that all the beloved of God, collectively, on the con-

tinent of America, men and women, will strive night and day until the Mashriqu'l-Adhkár is erected in the utmost solidity and beauty"

And again "Today, the establishment of the Mashriqu'l-Adhkár is of paramount importance, but hereafter it shall not be so This is the beginning of organization, it is like unto the first church founded in Christianity, it is an expression of the elevation of the Word of God"

While in London, on his first European trip, 'Abdu'l-Bahá told Mr Charles Mason Remey that its building is the most important of all things This is the spiritual foundation, for that reason it is the most important of all foundations, from that spiritual foundation will come forth all manner of advancement and progress in the world of humanity Therefore, how great is its importance

To Mrs Helen S Goodall and Mrs Ella G Cooper, 'Abdu'l-Bahá said *To have it built* is most important Some material things have spiritual effect, and the Mashriqu'l-Adhkár is a material thing that will have great effect upon the spirits of the people Not only does the building of the Mashriqu'l-Adhkár have an effect upon those who build it, but upon the *whole* world In the Mashriqu'l-Adhkár, services will be held every morning and the words of Bahá'u'lláh only are to be read

While in Ramleh, Egypt, 'Abdu'l-Bahá assured Mr Percy Woodcock that the most important thing in this day is the speedy erection of the edifice Its mystery is great and cannot be unveiled as yet In the future it will be made plain

During the sojourn of Mr and Mrs Charles Haney in the prison home of 'Abdu'l-Bahá, He said When the Mashriqu'l-Adhkár, with its accessones, is established in the world, aside from its religious, or spiritual influence, it will have a tre-

mendous effect upon civilization. Aside from the religionists, who will feel its influence, materialists will not be exempt therefrom. Moreover, it contains divine wisdom, spiritual effects upon the intellects and thoughts. Subsequent to its erection these will become evident.

This important point was made clear to a pilgrim visiting Him, namely, that the organization of worshipping places is not simply for drawing near to God, but it is to concentrate the word of the spirit of God and cause the power of unity and oneness among the people.

Regarding the locating of this edifice of God, 'Abdu'l-Bahá wrote to the friends of New York City: "Concerning the erection of the temple, now all the believers must become united, so that the temple may be built soon in one place. For should the believers undertake (the erection of the temple), in many places, it will not become completed anywhere, and as in Chicago they have preceded every other place to plan the erection of the temple, undoubtedly to cooperate and help them is nobler and a necessity. Then when it is built in one place it will become erected in many other places, God willing, in all the states of America, in the future, there will be erected temples, with infinite architectural beauty and art, with pleasing proportions and handsome and attractive appearances, especially in New York."

Also to Dr. Edward Getsinger, 'Abdu'l-Bahá wrote: "Regarding the building of the temple in Chicago, both of you (Dr. and Mrs. Getsinger) display the utmost effort in encouraging and inspiring the believers and the maid-servants of God, so that they may assist in the matter with generosity, and thus soon this temple will be erected. This matter is of great importance" ("Utmost importance" in 'Abdu'l-Bahá's own handwriting).

When Eshte'al-Ebn Kalanter wrote regarding a Mashriqu'l-Adhkár on Monsalvat (Green Acre, Elhot, Maine), 'Abdu'l-Bahá replied: "Concerning the building of a Mashriqu'l-Adhkár on Monsalvat. It is certain that before long this shall be built, and this is an ordained (or fixed) matter; but in Chicago it is two or three years since

a number of people are making efforts. Now while the building of this temple is not yet started or engaged in, if there be the founding of a second temple undertaken, neither of the two would be accomplished and thus failure would weaken the Cause."

Mr. Mountfort Mills received a tablet from 'Abdu'l-Bahá saying: "The Mashriqu'l-Adhkár of Chicago is of the greatest importance. This Bahá'í temple is a supreme House of Worship, a place of spiritual gathering and of the manifestation of divine mysteries. The friends of God must endeavor with all their hearts and souls that this structure may be raised and completed."

The Center of the Covenant has written: "One must first grasp those affairs which will make growth (in the Cause) and also *be in time and season*."

From the foregoing quotations it is manifest that the Mashriqu'l-Adhkár is founded on the "Rock of Ages," the eternal Word of God, as to its object, location and appropriate time for its erection.

A brief sketch of the work accomplished may prove interesting.

In the spring of 1907, while Messrs. Chase, Agnew and Scheffler were in the prison home of 'Abdu'l-Bahá, He said to them: "Concerning the temple, the Mashriqu'l-Adhkár is a very important matter, the most important thing now in America is the building of the temple. You and your friends must endeavor in this matter. This building will be the cause of the confirmation of the believers. It has a great effect because it is the beginning of the foundation. After centuries it is not so important as it is now, but *now* it is very important. At first they build the temple and worship in it and grow. In past times they could not build it so outwardly. This building will be the cause of unity and prosperity of the Cause. The unity comes, from every part the believers will assist. This is a heavenly society and also it will be the cause of strength. The believers will get blessings and bounties. It cannot be compared with the church of the old time. You have only to begin, everything will be all right."

When this message was brought back to

America a new activity in the Mashriqu'l-Adhkár resulted throughout the country and contributions from various assemblies and individuals were received. A convention was called for November 26, 1907, to be held in Chicago. This was the first Mashriqu'l-Adhkár convention, regarding which 'Abdu'l-Bahá wrote to Mr Charles Sprague "Thou hast written concerning the organization of a council for the building of the Mashriqu'l-Adhkár. This news brought much spirit and fragrance, for the nine delegates sent by the various assemblies gathered in that meeting and consulted concerning the building of the Mashriqu'l-Adhkár."

Several possible tracts of land on both the south and north sides of the city had been investigated, as 'Abdu'l-Bahá had said to a pilgrim that it must be near the lake. The morning of the day of November 26, 1907, the delegates visited the south side tract, noting carefully the surroundings, returning to the home of Mrs Grace Foster for a sumptuous (Thanksgiving day) feast, prepared in the name of the Center of the Covenant by the Chicago maid-servants. In the afternoon the delegates inspected a tract north of the city. That evening a spirited meeting was held over the location and it was unanimously voted that the north shore tract was most desirable. Miss Gertrude Buikema took the minutes of this meeting. Upon closer investigation the north shore tract (now the site of the Mashriqu'l-Adhkár) was found to consist of fourteen lots. The spiritual meeting of the Chicago Assembly, after bringing the matter before the assembly for approval, took title to two of the lots in the name of the treasurer of the assembly, Mr Carl Scheffler, and arose to obey the Center of the Covenant when He said: "You have only to begin, everything will be all right. The sum of \$2,000 was paid for those two lots on April 9, 1908."

On June 19, 1908, a tablet was revealed by 'Abdu'l-Bahá and translated by His daughter Moneveh Khanum, in which He wrote, "Ask every spiritual meeting in the other cities that they will each select one and send him, and from these selected ones and with those who are selected from the

Chicago meetings, establish a new meeting for the provision of the means of the temple. If this is established with perfect fragrance and joy, it will produce great results. In this new meeting, especially for the establishment of the temple, women are also to be members."

In compliance with these instructions from 'Abdu'l-Bahá, the House of Spirituality of the Chicago Assembly called the second Mashriqu'l-Adhkár convention for March 22nd and 23rd, 1909, the proceedings of which were accurately recorded by Miss Gertrude Buikema and Mr Charles Loas, duly elected to act as secretaries, and afterwards printed. Thus the tiny mustard seed of nine delegates grew in the two intervening years to four times nine. The Bahá'í Temple Unity resulted, as an organization, with full power and authority to provide ways and means for the erection of the Mashriqu'l-Adhkár. A constitution was presented and adopted and the first executive board of Bahá'í Temple Unity was elected and authorized by the convention to close and complete the purchase of the land, recommended by the first convention, 1907, of which two lots had been bought and paid for, with an option secured on the remaining twelve lots. Immediately after the close of the convention the newly appointed executive board went into session, selecting its officers in accordance with the constitution. The treasurer of the Chicago Assembly, Mr Scheffler, in whose name the title to the two lots was held, turned over to the Bahá'í Temple Unity all official documents and all monies held by him for the Mashriqu'l-Adhkár, as follows:

Monies on hand	....	..	..	\$3,666 44
Land values	..	..	..	2,000 00
Total	..	..	..	\$5,666 44

When the two lots had been purchased, Mr C E Brush, one of Chicago's architects, kindly made a plat of the tract and its surroundings, which was sent to 'Abdu'l-Bahá. A beautiful tablet flowed from His pen, "To the friends and maid-servants," saying that on the anniversary of the declaration of His holiness the Supreme, the Báb, the map of the Mashriqu'l-Adhkár

had been presented, that "great joy was obtained thereby and with the greatest care it was considered," that "it is indeed a delightful spot worthy of this edifice and building" (Date of this tablet July 4, 1908)

The members of the Executive Board of Bahá'í Temple Unity appointed Messrs Mills, Hall and Jacobsen, a committee to attend to the land negotiations, and an offer of \$32,500 for the remaining twelve lots was made and accepted with a contract providing for the payment of \$5,000 every six months, with interest, commencing July 1, 1909. A religious corporation was effected under the laws of Illinois in the name "Bahá'í Temple Unity" and the title to the land secured

The third Mashriqu'l-Adhikár convention convened in Chicago, April 25 and 26, 1910. Report of the work done during the year was given by the secretary, Mr Jacobsen, and the financial secretary's report showed contributions for the fiscal year

From the Orient ..	.. \$ 7,092 85
From America and Europe ..	7,638 66
Turned over by Mr Scheffler	5,666 44
Total ..	.....\$20,397 95

(\$2,000 of this being land)

Contributions had come from India, Persia, Turkey, Syria, Palestine, Russia, Egypt, Germany, France, England, Canada, Mexico, Hawaiian Islands, and a little island far out in the Indian Ocean, Mauretius. Besides from sixty different American cities. The words of the Center of the Covenant had literally been fulfilled. You have only to begin—everything will be all right

The fourth Mashriqu'l-Adhikár convention was held in Chicago, May 1 and 2, 1911. A command having come from 'Akká to hold the convention during the Ridván days. During the fiscal year, April 23, 1910, to April 29, 1911, the total contributions were

The Orient and Europe ..	\$ 1,190 83
'America ..	9,210 76
Total	\$10,401.59

The fifth convention in Chicago, April

29th to May 1, 1912, will eternally wear the glorious crown of bestowal because of the presence of the Center of the Covenant and His dedication of the Mashriqu'l-Adhikár grounds, May 1, 1912. During this fiscal year the lake shore tract of 293 feet frontage had been contracted for and payment made on it, the purchase price being \$17,000. The contributions for the year having been \$7,292 45

The sixth convention was entertained by the friends of New York City, April 28 and 29, 1913. Regarding this wonderful convention 'Abdu'l-Bahá wrote to Mr Wilhelm, saying

"Praise be to God, that the New York believers became confirmed in the accomplishment of a great service and held in that city the consultation convention for the erection of the Mashriqu'l-Adhikár. They displayed the utmost of effort until that convention was inaugurated with infinite perfection. They exercised the greatest love and kindness towards all the delegates who had come from the different states. They united and entertained the delegates in their homes. With perfect affection they spread before them the banquet of hospitality. Every one became grateful and happy. This event will adorn an important and blessed page in the Bahá'í history"

At this convention the commemoration of the ninth day of every month as Mashriqu'l-Adhikár day was proposed and afterward confirmed by 'Abdu'l-Bahá and has proved a very great impetus to the Mashriqu'l-Adhikár work. The friends of other countries join with us in observing the day, very beautiful are the letters from our four American sisters in Teherán telling of their holding this ninth day with us

The first contribution for the fiscal year April 30, 1912 to April 19, 1913, was a gift from the Center of the Covenant at the closing session of the previous convention in Chicago. Also this year marked the completion of the payment on the site dedicated by 'Abdu'l-Bahá and an indebtedness of \$9,000 on the Lake Shore tract remained only, its entire liquidation being urged before the expiration of 1913. The contributions for the year having been \$14,206.42

Another year soon rolled around and

Chicago was again blest with a Mashriqu'l-Adhkár convention, which was the seventh convention. It also marked the fiftieth anniversary of the Declaration of Bahá'u'lláh.

At the close of the year 1913 the money came literally rolling in for the cancellation of all land debts and a cablegram was sent to 'Abdu'l-Bahá announcing that the Bahá'í Temple Unity had completed its land obligations. Thus the new year, 1914, dawned free of any clouds for the Mashriqu'l-Adhkár work so that the building fund might be started. The financial secretary reported contributions for the year \$13,-503.79 and the Unity entirely out of debt with land holdings for which \$51,500 had been paid and which was worth almost double the price paid. Complete unity and harmony marked the sessions of this seventh convention.

And now the eighth Mashriqu'l-Adhkár convention and first Bahá'í congress has convened in San Francisco. Thus our conventions held in the United States of America have travelled from coast to coast.

Almost immediately after the second convention, when the Bahá'í Temple Unity resulted, the president of the first Executive Board, Mr Mountfort Mills, of New York City, visited the Center of the Covenant who was still a prisoner of the Turkish Government, though liberated in July of that same year, 1908. Mr Mills wrote "At the temple convention, He seemed most pleased and satisfied and assured us that the future would see many more, constantly increasing in numbers, attending and bringing together representatives from all parts of the world. He said that these gatherings would be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts and infusing a new light and power."

One of the most touching gifts to the building fund was a check for \$1,000 addressed to "The Bahá'í Temple of Peace" and saying in the letter, "In Europe, fathers and brothers have been torn from their wives and little children, and many left at home are in want of dire necessities. Our beloved ones are not facing mutilation, acute suffering and death. I send this as a thanks-

giving offering, though it seems minute indeed to express what I feel."

During the fiscal year beginning April 27, 1914, the monthly contributions have been as follows:

April 27 to May 1	\$ 258 00
May ..	388 60
June -	351 09
July	483 31
August -	344 22
September	1,533 88
October	557 99
November	519 50
December	614 66
January	768 72
February	247 10
March	278 76
April 1 to April 18	251 82

Total to April 18, 1915. - \$6,597 65

Total receipts of subscriptions from August, 1907, to April, 1915

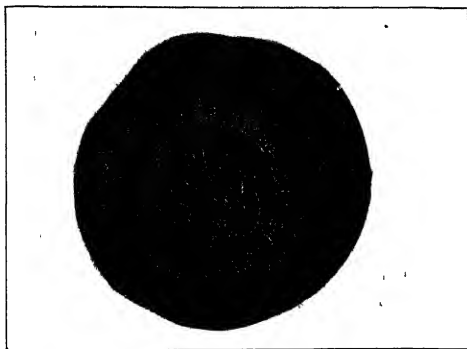
First Convention	\$ 5,666 44
Second Convention	14,731 51
Third Convention	10,401 59
Fourth Convention	7,292 45
Fifth Convention	14,206 42
Sixth Convention	13,503 79
Seventh Convention	6,597 65

Grand Total .. - \$72,399 85

Of the above amount \$11,159.75 was from countries other than United States, as follows:

England St Ives, Cornwall, Springfield, Broadway, Manchester, London, Sussex, Brighton, Warwick, Clifton, Bristol.
Ireland Warrington, County Down
France Paris, Dinan, Brittany
Germany Berlin, Stuttgart, Esslingen, Zuffenhausen
Italy Sienna, Ravenna, Erba
European Turkey Constantinople
Palestine 'Akká, Haifa
Russia Baku, Ishqábád
Persia Tihrán, Esphahan, Gangelie, Shiraz, Yahromi, Resht, Kermanshah, Sams-tan, Meshed, Tiflis, Yazd, Arabell
India Rangoon, Bombay, Mandalay
Egypt Cairo, Port Said, Alexandria

South Africa East Rand, Transvaal, Islands of the Sea Isle of Pines, Isle of
Capetown Mauretius, Hawaiian Islands
New Zealand Davenport, Auckland Respectfully submitted,
Brazil Sao Paulo CORINNE TRUE,
Canada Montreal, Brockville, St John's, *Financial Secretary,*
N B *Bahá'í Temple Unity*



The seal of the first Bahá'í Assembly of the United States
and Canada, 1897.

HISTORY OF TEMPLE CONSTRUCTION

1915-1925

AT the Convention called by the Secretary of the National Spiritual Assembly to discuss ways and means for raising funds necessary for the construction of the first story of the Mashriqu'l-Adhkár, which was held in Chicago, October 19-20, 1924, the Temple Committee was instructed to draft a complete report on the status of the Temple work to be submitted to the National Spiritual Assembly for approval and to be sent to the Bahá'ís of the United States and Canada.

It is the purpose of this report to deal specifically only with matters that have transpired since the selection of the design of the building, but in order to refresh the memories of the friends regarding the wonderful accomplishments of the previous years, we are presenting a brief résumé of the various early stages of the work.

EARLY HISTORY

The inception of the Mashriqu'l-Adhkár in the West dates back to the spring of 1903, twenty-two years ago, at which time the corner-stone of the Mashriqu'l-Adhkár in 'Ishqábád, Russia had been laid and photographs of the event sent to the members of the House of Spirituality in Chicago, inspiring that body to arise for the erection of a Mashriqu'l-Adhkár in America. In response to their supplication, 'Abdu'l-Bahá granted permission for the undertaking in the following wonderful Tablet:

"I send you the glad-tidings of the erection of the Mashriqu'l-Adhkár (The Bahá'í Temple) in 'Ishqábád, with all joy and great happiness. The friends of God assembled together with rejoicing and conveyed the stones themselves upon their backs, while attracted by the love of God and for the glory of God. Soon that great Temple will be completed and the voice of prayer and praise shall ascend to the Sublime Kingdom.

"I was rejoiced through your endeavors in this glorious Cause, made with joy and good interest. I pray God to aid you in exalting His word, and in establishing the Temple of Worship, through His grace and ancient mercy. Verily, ye are the first to arise for this Glorious Cause in that vast religion. Soon will ye see the spread of this enterprise in the world, and its resounding voice shall go through the ears of the people in all parts.

"Exert your energy in accomplishing what ye have undertaken, so that this glorious Temple may be built, that the beloved of God may assemble therein and that they may pray and offer glory to God for guiding them to His Kingdom."

Since that time the work has progressed intermittently. During the first six years the members of the Assembly in Chicago strove enthusiastically so that in the spring of 1909 when the first Convention met in Chicago, having been called by the House of Spirituality for the purpose of establishing the work of the Temple on a national basis, the Chicago Assembly was able to report the acquisition of two lots at a cost of \$2,000 00, and a cash fund of \$3,666 44.

PURCHASE OF SITE

As before stated the purchase of two lots in the main tract had been completed by the House of Spirituality of Chicago, the deeds for which were in due time turned over to the Bahá'í Temple Unity when it was organized just after the first Convention. The remainder of the main tract bounded by Linden Ave. on the south, Shendan Road on the north and east, and by the property of the Sanitary District of Illinois on the west was purchased at a cost of \$32,500 00. The final payment on this was made on October 1, 1912. The purchase of the lake shore tract was completed February 2, 1914. It cost \$17,000 00. There

also is a small triangular plot of land across Sheridan Road, north of the main tract included in these purchases

The main tract measures on its south boundary, Linden Ave., 607 55 ft., on its west boundary where it adjoins the property of the Sanitary District of Illinois, from Linden Ave north to a point where the line strikes a slight angle, it measures 257 80 ft., on the same boundary another angle 135 52 ft., still another angle on this line measures 138 06 ft. The Sheridan Road line also turns slightly several times, the sections of the line beginning at the northwest measuring east and south are 129 92 ft., 219 47 ft., 166 46 ft., and 271 46 ft. The triangular section measures on Sheridan Road 141 49 ft., on the east 131 78 ft., and facing the Canal 141 49 ft. The lake shore tract on Sheridan Road measures 291 40 ft., 3 ft. at the south end of this line are in dispute, depth at that point is 168 ft., and at the north end it is 183 ft. to the water edge

THE BOURGEOIS DESIGN

The facts regarding the selection of the model of the Temple by the believers at the 1920 Convention are too well known to require much elucidation, it might nevertheless be well if some points regarding this are mentioned

'Abdu'l-Bahá directed that the believers should select the design at the 1920 Convention. A number of architects submitted designs, some in the form of drawn plans and Mr. Charles Mason Remey and Mr. Louis Bourgeois submitted plaster models. After careful deliberation and discussion, after hearing the opinion of disinterested men of standing in the architectural profession, the Bourgeois model was chosen. Mr. Remey, who had submitted the other model, made the motion that made the choice unanimous. The selection of the Convention was confirmed by 'Abdu'l-Bahá in numerous Tablets. We quote one of these written to Mrs. Corinne True, as follows:

"Thanks be unto God that this Convention was supported by the confirmations of the Kingdom of Abhá. Praise be unto God that the model of Mashriqu'l-Adhkár made by Mr. Bourgeois was approved by his honor,

Mr. Remey, and selected by the Convention. The model of Mashriqu'l-Adhkár is, however, too big. It needs several million dollars for the cost of construction. If possible Mr. Bourgeois may reproduce the same model on a smaller scale, so that one million dollars may suffice for its construction. This should be reconsidered only if possible."

The design of the Bourgeois model being a new and unique conception does in its main character depart somewhat from recognized architectural standards, chiefly in the manner in which the upper stories connect with the lower part of the building. It is usual for the main ribs of a structure to ascend directly from the ground. In this design the main ribs of the upper stories and dome were shifted so that they connected midway between the main or first story buttresses, immediately above the doorways. This caused considerable adverse criticism from laymen and architects, so that the Executive Board of Bahá'í Temple Unity ordered Mr. Bourgeois to prepare a set of drawings altering this particular feature. This work was in the nature of an experiment to assure the members of the Board in whose hands the responsibility rested, that the Bahá'ís were not making a mistake in building a structure that thus radically departed from recognized architectural standards. The result of the experiment justified Mr. Bourgeois, for it was found that the life and beauty of the original model was not in the building shown in the experimental drawing. "It became a rigid structure and lacked motion" (Bourgeois).

The Executive Board also felt it necessary to submit the design to 'Abdu'l-Bahá, and since it was obviously impossible to send the model to Haifa they directed Mr. Bourgeois to prepare drawings showing a front elevation and a cross section of the building intending that the architect himself should take these to Haifa and there receive 'Abdu'l-Bahá's instructions regarding the building. This was done. About the middle of January, 1921, Mr. Bourgeois sailed to the Holy Land. The drawings were left with 'Abdu'l-Bahá, and they now hang in the shrine of 'Abdu'l-Bahá.

It will also be noted that 'Abdu'l-Bahá in

the Tablet just quoted directed that if possible the size and cost of the building should be considerably reduced. To comply with this instruction the Executive Board directed Mr. Bourgeois to make experimental drawings to determine whether or not the design would lend itself as it stood to the necessary reduction. It was in the main found to be feasible, the only notable change in the building being in the number of windows on either side of the entrance doors. All of this work was done in the period intervening between the Convention, which was held in April 1920 and the first of January 1921. The size of the structure was reduced from 450 ft in diameter to 153 ft in diameter, and the estimated cost reduced to about \$1,200,000.00. This includes a rough plaster interior, an ornamental iron rail on the balcony, but no decorations for the interior.

ENGINEER'S REPORT

"My contact with the Bahá'í Temple project in Wilmette started in the fall of 1920. I met some members of the Board at that time in connection with the discussion of some municipal plans of the Village of Wilmette in their relation to the Temple project. I also conferred with Mr. McDaniel regarding the foundation plan, which he was preparing at that time, and gave some assistance to the Board in securing bids and letting the contract for the caisson foundations which supported the central portion of the building. This contract was let to Mr. Avery Brundage on the 17th day of December, 1920.

"On January 5, 1921, I entered into a contract with the Bahá'í Temple Unity to serve as its structural engineer and superintendent of construction. By this contract I undertook to prepare the structural, mechanical, electrical and sanitary engineering plans and specifications and to supervise the entire construction. This contract is still in effect. It was stipulated in the contract that I was authorized to proceed with the preparations of the plans for the foundations and basement structure and that I should not prepare any plans of the superstructure until further authorized.

"It was further contemplated that it

would not be necessary for me to make plans of the caisson foundations so that on this item my compensation would be for supervision only. However, a modification of this arrangement was made soon after because it became necessary to make certain structural plans of the superstructure in order to get a building permit and in doing this work it proved necessary to revise the caisson foundation designs which had been made previously.

"Only so much additional work was done as was necessary to serve the two purposes cited.

"As stated above, a contract was let to Avery Brundage on December 17, 1920, for nine caisson foundations under the central portion of the building with the intention of proceeding immediately with this portion of the work.

"An informal application was made to the Village of Wilmette for a permit on December 21, 1920. No action was taken but on the contrary, some opposition developed and it was necessary to file a formal application for permit, which was done on January 7, 1921. Permit was refused at this time because plans of the building structure were not submitted as required by ordinance. This situation made it necessary to proceed with preparation of general structural plans sufficient to comply with the ordinances of the Village.

"These plans were drawn as rapidly as possible and were filed with a formal application on March 4, 1921, and the building permit was issued on the 19th day of March. This permit covered not only the work then under contract but the construction of the entire building. Under the ordinances of the Village this permit would probably be considered as still in effect, although the Village authorities could require the taking out of a new permit on account of the long suspension of operations.

"Two contracts of considerable amount have been carried out from my plans and under my supervision, namely, with Avery Brundage for nine caissons, amounting to \$76,350.00, and with McCarty Brothers for the general basement section, amounting to \$108,500.00. In addition to these, there have been several miscellaneous items which

are shown on your records and which, with the above aggregate a total of \$187,876 35 Payments made to me amount to \$8,000 00, which includes payments to apply on account of the extra work of preparing plans for permit and for caissons

"The Brundage contract for caissons was completed early in the summer of 1921, having been quite seriously delayed because of the large amount of water encountered in digging the wells for these foundations. These wells were approximately 120 ft deep and extended about 90 ft below the level of the water in the lake and the drainage canal near by

"Soon after the completion of the caisson contract, plans were submitted to contractors for the basement structure. This covered the foundations other than nine caissons, which were required for the outer portions of the building and the complete enclosure of the basement structure up to and including the first floor. It did not include the basement floor, the subdivision of basement space, the finishing of basement nor the installation of any of the mechanical appliances

"A contract was made with McCarty Brothers of Chicago for this work on August 24, 1921. The starting of the work was somewhat delayed by the time required to get the necessary signatures to the contract. Also the work occupied considerable more time than was anticipated but was finally completed in the fall of 1922

"Since the completion of the basement contract, no work of importance has been done on the structure. As it now stands, the structure comprises the entire basement enclosure, which consists of the main enclosing wall of concrete, about 200 ft in diameter and 20 ft high, the sloping concrete deck, which is to support the steps encircling the main structure, and the reinforced concrete deck which will be the first floor of the main structure. Within this enclosure are all of the supporting columns required for superstructure and beneath it are all of the foundations required for the entire structure

"Some work has been done to make the interior of the basement partially usable, such as the installation of water, temporary

lights, sewer connection, furnaces, floor in the central portion and other miscellaneous items. Some of this has been under my supervision

"Some filling material has been obtained from other operations in the neighborhood without expense, but so far it amounts to only a small fraction of the total filling that is required

"The structure in its present condition is rather unsightly and has recently been the subject of some adverse comment. This is probably a continuance of the opposition which was in evidence when the work was started. The structure has necessarily deteriorated somewhat on account of exposure in its unfinished state, but this has not developed to a serious extent and can be overcome when the general work proceeds, or sooner if need be

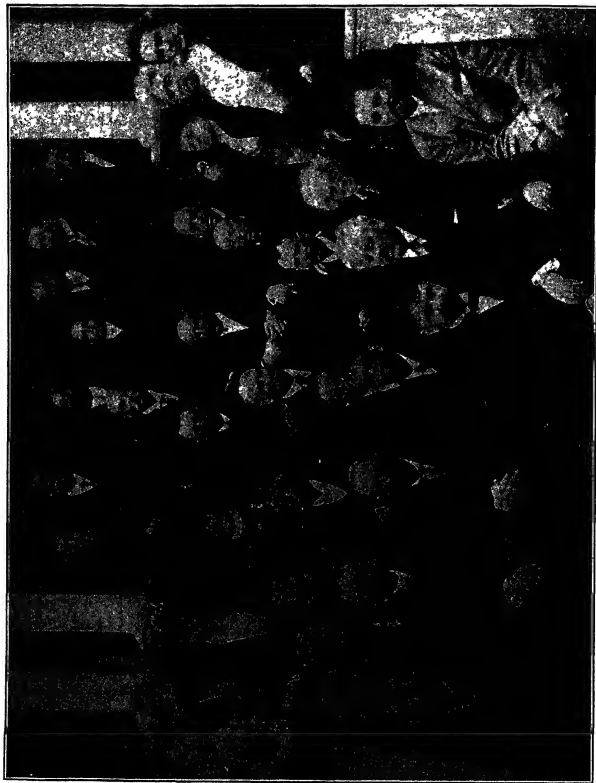
"The Board authorized Mr. Bourgeois, Architect of the Bahá'í Temple to proceed with his plans in 1921. He did so and carried them to completion in 1922 to such extent as they could be completed without having the structural plans to coordinate with the architectural plans. Inasmuch as I was not authorized to proceed with the structural plans, I did only such work on them as was absolutely necessary to permit carrying on the architectural plans. This consisted principally in determining some of the governing dimensions and in some instances the relation of the structural members to the architectural members. The plans which were made for permit purposes were very useful for the architect in this connection

"The architectural plans show all of the exterior treatment of the building and in large measure the interior arrangement. There are some details that could not be completed on account of the absence of the structural plans, as mentioned, and also because the exterior material had not yet been determined

"No specifications have been written

"The architectural plans are in such condition that the essentials are all given so that the work could be carried on by some other competent architect in case Mr. Bourgeois should be incapacitated

"At the request of the Board I examined



Delegates to the first convention of the Bahá'ís of America, March, 1909

the architectural plans and reported substantially as above

"Before work can proceed with the superstructure, it will be necessary first to make the structural plans for it. The plans which were made for permit purposes, having been developed from only preliminary architectural drawings, will not be serviceable. They will have to be done over and completed in very much greater detail. Then it will be necessary for a number of additional drawings to be prepared in connection with the architectural work in order to correlate the architectural, structural and mechanical elements. Also some additional work may be necessary on the architectural drawings, dependent upon the selection of exterior material. This will not affect the design of ornamentation but will affect the jointing of the masonry materials. When these outstanding questions are settled, the specifications can be written. A large part of the specification work will fall to my lot but some of it will be architectural.

"Early in 1921, the Board appointed a materials committee, consisting of Mr. W. S. Maxwell, Mr. E. R. Boyle, Mr. A. B. McDaniel, Mr. Louis Bourgeois and Mr. H. J. Burt, Chairman, to study the questions of materials to be used in the construction of the Temple, having particular reference to the exterior material.

"A preliminary report was made on April 22, 1921, and a final report on February 18, 1922. These reports are on file with the board. Mr. Bourgeois and myself visited St. Louis and Nashville and I visited Washington and New York, as well as a number of points at and near Chicago, gathering information regarding materials. Some samples of terra cotta and artificial stone have been exposed to the weather at the Temple site since 1922.

"There are a number of miscellaneous items in connection with the work that are worth recording.

"About the time construction was started, the Village of Wilmette was contemplating a change in the location of Sheridan Road in order to partially eliminate the dangerous curve along side of the Temple property. A shifting of the Road approximately 30 ft westward at the maximum point was sub-

stantially agreed upon by all parties at interest but was not put into effect. The Temple building was located, however, to provide for the possible contingency of this change being made at some future date, so that when made, it would not detract from the general plan of the Temple grounds.

"It was desired that the most used entrance to the Temple should be toward 'Akká. In order to establish this accurately, astronomical observations were made to establish the true meridian through the center of the Temple and from this the correct position of this entrance established.

"The original model of the Temple was exhibited by special permission in the Art Institute of Chicago from March 8 to April 5, 1921, and by shifting its location the exhibition period was extended from April 5 to May 2.

"A common field stone to mark the location of the Temple building was planted at the site by 'Abdu'l-Bahá at the time of His visit to Chicago in 1912. The location of the stone has been carefully preserved so that a suitable marker can be placed at the spot in the completed structure.

"It should be borne in mind that a considerable amount of work is required to prepare plans for proceeding with the construction and that I am not at this time authorized to proceed with this work so ample notice should be given.

"I think I need say nothing regarding the desirability of proceeding with the work as soon as arrangements can be made for so doing, for I know that all connected with it, as well as the residents of the North Shore district, are anxious to see this magnificent structure carried forward to completion."

ARCHITECT'S STATEMENT

"Regarding the work done on the plans for the Temple, I would say that I have drawn a full set of plans as follows. Floor plans, basement and gallery sections; a full set of detail drawings three-quarters inch ($\frac{3}{4}$ " scale for one-ninth ($\frac{1}{9}$) part, first, second, third story and dome. Also all section and profile for one-ninth ($\frac{1}{9}$) part of the Temple from floor to top of dome, full size. Comprising altogether about

thirty-six (36) rolls of drawings that vary in size from ten feet (10') long to one hundred and nine feet (109')

"For instance, one twenty-seventh (1/27) section of the dome is drawn on two rolls of paper four feet six inches (4'6") in width by forty-five (45') feet in length. All of this work, because of the unusual size, had to be laid out and drawn on the floor. It required a space two hundred and fifty (250') feet long by forty (40') feet wide.

"The full size drawings of the outer structure of this building were required because all of the design and tracery on this structure are entirely new. From these drawings the modellers under my supervision will have

to make the original moulds from which the various sections of the building are cast.

"This required considerably more drawing and of exceptional difficulty because of the large size that is done on even highly ornamented buildings where more or less stock ornamentation is used.

"The Mashriqu'l-Adhkár will require much more supervision than any other building of even greater size or cost because the character of the ornamentation is entirely new and the modellers will have to be instructed constantly. The drawings clearly show full size detail of the design, but the depth and pitch of the modelling will have to be determined by me as construction proceeds."

ESTIMATED COST TO COMPLETE STRUCTURE

The original estimates given for the entire structure were as follows

Caisson	\$ 50,000 00
Basement	175,000 00
First Story	375,000 00
Second Story	275,000 00
To top of Dome .	325,000 00
	<hr/>
	\$1,200,000 00
Actually expended on Caisson. .	\$ 76,350 00
Actually expended on Basement . . .	108,500 00

EXPENDITURES APRIL 1, 1909—MARCH 31, 1925

Real Estate and Temple Building

Land (purchase price) ...	\$ 51,500 00
Improvements to land .	5,706 76
Temple Building	
Construction	\$204,828 46
Model	8,932 50
Plans for Temple	8,728 10
Louis Bourgeois—On Contract	36,700 00
	<hr/>
	\$ 316,395 82

MYRON H. POTTER

Chairman

CORINNE TRUE

Financial Secretary

A. F. MATTHISEN

Accountant

ALFRED E. LUNT

ALBERT WINDUST

Respectfully submitted,

Bahá'í Temple Committee,

CARL SCHEFFLER,

Secretary

TEMPLE SUPERSTRUCTURE

1930-1931

INVESTIGATION OF MATERIALS

EARLY in 1921, the Executive Board appointed a materials committee, consisting of the late Major H J Burt, the structural engineer, as chairman, Louis Bourgeois, the architect, W S Maxwell, architect, E R Boyle, builder, and Allen B McDaniel, engineer, to study the problems of materials to be used in the building of the Temple, with special relation to the exterior material. The unique and elaborate design of this nine-sided building had evoked considerable comment at the time of its selection and during subsequent years when the model was exhibited in museums, art centers, libraries and other public places in the larger cities of the United States and Canada. Over a period of nine years, and with a personnel changed through the death of Major Burt and other causes, this committee made three reports based on a world-wide study and investigation of building materials and their use in monumental structures. Samples of cast stone, terra cotta, aluminum alloy and architectural concrete were prepared by various concerns and placed on the property adjacent to the basement to test their durability, weathering, and discoloration. Conferences were held with leading representatives of the stone, cast stone, terra cotta, metals and concrete industries. After months of studies, investigations and conferences the committee was able to get only one definite estimate for the exterior ornamentation. The Earley Studio, Washington, D C, submitted a full-size sample of the dome ornamentation and a preliminary estimate for the entire project. Soon after the acceptance of his design, the architect, in search of a suitable, practicable material of which his unique design could be executed, had met and interested John J Earley, an architectural sculptor, who had developed a new type (exposed aggregate) of architectural concrete. The nature of the design with its intricate ornamentation and repe-

tition of forms and details was especially adapted to a material such as concrete, plastic when placed in molds or on the building, and becoming as hard and durable as stone upon setting.

SUPERSTRUCTURE RAISED

By 1929 the Trustees had received cash donations amounting to \$400,000, sufficient to proceed with the building of the superstructure. The materials committee recommended to the Trustees the construction of the entire superstructure framework enclosed with a metal-glass dome and metal frame windows and temporary doors. A careful cost analysis had disclosed the practicability of constructing the skeleton structure for the estimated cost of building the first story complete with a temporary roof, as originally contemplated by the architect and the Trustees, who realized that the Temple work must proceed in stages, as funds from time to time became available.

This plan was adopted and in August, 1930, a contract was awarded to the George A Fuller Company of New York to build this framework superstructure on the foundation. Due to the financial depression at that time, the contractor was enabled to do the work with expedition and such economy that the plumbing and part of the heating and lighting systems were installed with available funds—thus providing a completely enclosed and usable building. The structural design was prepared by Benjamin B Shapiro, Consulting Engineer, Chicago, and the building was erected under his immediate supervision.

As this project started, the architect died in his studio home on the Temple property. He had completed his design, including full-sized drawings of all of the exterior ornamentation, great drawings of remarkable beauty and accuracy, some of them reaching a length of 109 feet.

EXTERIOR ORNAMENTATION

1932-1943

ABOUT one year after the completion of the superstructure of the Temple, on June 6, 1932, the first contract for the ornamentation was awarded to John J. Earley of Washington, D. C. This contract involved the making and placing of the material comprising the dome ornamentation including the great ribs. As the work proceeded, it was found necessary to continue these ribs beyond the base of the dome to the foot of the clerestory.

The preliminary work under the first contract included studies of plant, technique, and methods for the execution of the work. While new and more difficult problems arose as the various subsequent contracts were prosecuted, the general principle of technique and method, early established and developed, were generally used throughout the entire project. For example, to allow for expansion and contraction of the reinforced concrete material and to eliminate cracking as far as practicable, the ornamentation was made in sections and placed with suitable spaces between adjacent sections. Each section was designed and prepared as a concrete cast reinforced with a steel frame to provide sufficient strength for handling at the plant and at the building and for resisting wind and other pressures as a part of the structure.

Practically the same groups of workmen carried out the various steps of the preparation of the models and molds and the pouring and curing of the casts at the Studio, and the erection of the casts and pouring of the piers, arches and other broad, flat members on the building.

Outstanding among the problems that were solved in the handling of the work was the support and fastening of the dome ornamentation. A structural steel furring system was devised and built on the outer steel dome framework and to this system the 367 casts that comprise the dome ornamentation were securely supported and fastened.

One of the principal reasons for doing

the dome ornamentation first was the early belief that this portion of the project would be the most difficult. As the work progressed into its later stages, however, unforeseen conditions and difficulties were encountered. These problems reached their highest complexity in the first or main story, especially in the placing and setting of the great spandrel sections and of the L-shaped cornice pieces. In this portion of the work, the costs of setting the casts was from two to three times the cost of making the sections, the reverse of the experience in the ornamentation of the dome, clerestory and gallery story. This unforeseen situation accounts partly for the over-run in cost over the original estimate of the main story contract.

The first two contracts, which involved the ornamentation of the dome, ribs and clerestory or drum beneath the dome, extended over a period of nearly three years. The preliminary work including the preparation of plans, the remodeling of the plant at Rosslyn, Virginia, the building of the full-size wooden replica of one-ninth of the outer dome framework and other similar work were done during the summer and fall of 1932. Construction at the Temple was initiated with the erection of the furring system on the outer dome framework and continued through January, 1934, when the last sections of the great ribs were swung into place at the top of the dome. The erection of the dome and rib sections—involving the handling of pieces weighing up to three tons—was handled efficiently and without mishap by the Friedstad Company, the same contractors that erected the structural steel dome in the fall of 1930. In January, 1934, upon completion of the dome and ribs, a second contract was entered into with the Earley Studio for the ornamentation of the clerestory. This project was completed a little over a year later in January, 1935.

A two-year period of construction inactivity elapsed from the summer of 1935 to the fall of 1937, during which time a special Technical Committee of Bahá'ís and non-Bahá'ís reviewed the work done under the first two contracts, with special reference to placing future contracts on a competitive and lump-sum basis. The unanimous report of this committee made to the Temple Trustees at Green Acre in August, 1937, recommended that the ornamentation be continued with the Earley Studio on the basis of the experience gained in the development of methods, technique, materials, etc. under the first two contracts.

Re-estimating the second or gallery story ornamentation at \$125,000 00, the Earley Studio was awarded a cost-plus contract for this work in October, 1937. The faces were finished in November, 1938, and the nine pylons about eight months later. The cost of this work exceeded the estimate by only about \$2,800 00.

The casting and erection of the main story grilles, pilasters, columns, arches, spandrels, cornice and other minor parts, was handled under two principal contracts, first one involving the ornamentation of three faces and second, the work required for the remaining six faces. These two contracts overlapped as to time and construction involved. As the pouring of the concrete and the placing of the casts proceeded from the bases of the faces, the difficulties inherent in the handling of the great arch and spandrel sections and in the setting of the cornice pieces became a major factor in running up the cost of the work above the original estimate.

With Europe becoming engulfed in war and realizing the need for haste in the prosecution of the Temple construction, the Temple Trustees wisely arranged with the contractor for the purchase of reinforcing steel, cement and stone necessary for the building of the 18 circular steps at the base of the Temple. The cement and stone were contracted for and the steel purchased in the summer of 1941.

The original plans of the architect contemplated pouring the concrete steps on the ramp of the foundation structure built in 1922. In 1939, the Earley Studio pre-

pared sketches and made a preliminary estimate of \$30,000 for building the steps in sections suspended from the main floor platforms. Later studies and the experience of the Federal government on monumental buildings in Washington developed a final design comprising 917 step sections supported on carriages built over the girders that support the sloping deck. In May, 1941, the Earley Studio was authorized to proceed with the steps and the plans, forms and other preliminary work, involving an expenditure of some \$9,300, were done at the Studio. In April, 1942, the preparation of the reinforcement units for the step sections was begun at the Earley plant, and the construction of the carriages started at the Temple about the middle of May. The setting of the step sections was begun in July and was somewhat retarded by lack of sufficient reinforcement units to cast and set all of the 17 sections in one flight at one setup of the hoist. These reinforcement units should have been prepared in the winter of 1940 and the spring of 1941 as directed by the writer, but at this period the Earley Studio was running seven days a week on war contracts for the War and Navy Departments and the reinforcing shop was not available.

The final cost of \$50,817 84 for the work involved in the steps contract, while it exceeds the original estimate of \$30,000 (made on the basis of a different, much simpler design), is a reasonable cost under conditions at that time, for the work done, involving about 10,000 lineal feet of circular steps, 1000 square feet of main floor platforms and the faces of the plinths of the nine pylons.

On the Temple property, in addition to the Temple structure, buildings, garages, grading of the grounds and other improvements have been made at expenditures of funds as noted below:

Administration building . . .	\$15,837 95
Caretaker's house	6,209 46
Supplementary house	5,688 47
Storm enclosure—Temple . . .	571.21
Tunnels, arcways, etc	10,742 87
Fences	1,614 86
Grading and seeding grounds . .	9,444.63
Total	\$50,109 45



Group of early Believers of Chicago, Illinois, U S A , taken about the year 1900

PART SIX

EARLY BAHÁ'Í PILGRIMAGES TO 'AKKÁ AND HAIFA

THE public announcement made at the Congress of Religions in 1894 concerning the spiritual sanctity of Bahá'u'lláh quickened into vital life the latent religious seeking of the people of the West. Bahá'u'lláh Himself had departed this life 'Abdu'l-Bahá was still a prisoner unable to leave 'Akká. No literature of the Faith existed in North America. The response, therefore, demonstrated its power by an increasing flow of pilgrims who made the journey to the Holy Land in order to learn of the teachings from the lips of Bahá'u'lláh's chosen Exemplar and Interpreter. Famous among these pilgrimages, first in order of time and extraordinary in its permanent results, was the party made up by Mrs. Phoebe Hearst, whose membership included Lua Getsinger, May Ellis Maxwell and the first American Negro Bahá'í, Turner, and thirteen other seekers.

The ardor kindled by these visits made the early pilgrims return as 'Abdu'l-Bahá's first messages to their fellow-countrymen of the United States and Canada, living Tablets inscribed with the image of His radiant being and the text of His loving wisdom. The pilgrims brought back the sense of the early days of faith, when the Prophet has been seen by human eyes and heard by human ears, and the world is filled with ecstasy like the golden light of perfect dawn. The teaching of the Faith in America, at first confined to the effort of one Oriental who conducted a class in Chicago, became established on the permanent foundation of direct relationship with the true expounder. All the activities of the Cause of Bahá'u'lláh in America emanated from the few score souls who attained the goal of all earthly seeking in 'Akká and Haifa between the years 1894 and 1911. Their vivid talks

created the capacity to teach, their letters anticipated the development of the great publishing enterprise in later years. As the Master's Person transcended His written Tablets, so the experience of that small and specially blessed company who beheld Him transcends the more formal methods of instruction employed by the following generation.

In the Bahá'í catalog of 1924 we find a number of pamphlets written by early pilgrims still listed: "Ten Days in the Light of Acca," by Julia M. Grundy, "In Galilee," by Thornton Chase, "Unity Through Love," by Howard MacNutt, "Flowers From the Rose Garden of Acca," by Ida A. Finch, Fanny A. Knobloch and Alma S. Knobloch, and "Table Talks in the Prison of Acca," by Arthur S. Agnew. The "Flowers from the Rose Garden" were transplanted to bloom eternally in new soil, for its three authors later identified themselves with the founding or development of the Faith in a new country: Ida A. Finch in Japan, Fannie A. Knobloch in South Africa, and Alma S. Knobloch in Germany.

Other accounts printed in the early days exerted great influence among the American Bahá'ís for many years, such as "In Galilee," by Thornton Chase; "In Wonderland," by Arthur S. Agnew, "Table Talks With 'Abdu'l-Bahá in February, 1904," notes taken by Mr. and Mrs. George T. Winterburn, "Utterances of 'Abdu'l-Beha 'Abbá to Two Young Men, American Pilgrims to Acre, 1901," anonymous, "What Went Ye Out For to See?", by Thornton Chase, "An Early Pilgrimage," by May Ellis Maxwell, "Akká Lights," by Mr. and Mrs. Joseph Hannen; "A Brief Account of My Visit to 'Akká," by Mary L. Lucas, "Daily Lessons Received at 'Akká—1908," by Helen S.

Goodall and Ella G Cooper, "A Heavenly Feast," by Charles and Mariam Haney, "A Heavenly Vista," by Louis G Gregory, "Knock and It Shall be Opened Unto You," by Roy and M J M; "Notes Taken at 'Akká," by Corinne True, "Table Talks," anonymous, "Table Talks at 'Akká," by Arthur S Agnew; "Visit to Abbas Effendi in 1899," by Margaret B Peake

Of much larger scope is the book entitled " 'Abbás Effendi," by Marion H Phelps, a serious effort made by an early pilgrim to compile in the household of 'Abdu'l-Bahá a brief history of the Faith and representative selections from its literature

In "Some Answered Questions," however, edited by Laura Clifford Barney from transcribed talks made by the Master in answer to a series of questions she was permitted to refer to Him during a long pilgrimage in 1907, the contribution of the pilgrim to the spread of the Faith attained a new height The book produced as result of her visit has since filled a unique place in the literature of the Faith, and editions have since appeared in English, French and other languages

Space is lacking for a representative selection of the writings of these early Bahá'ís, but the few excerpts which follow convey the spirit of their ardent experience

From May Maxwell's pamphlet —

"On the following morning, Friday the 17th, at about seven o'clock, sister Mariam hurried into our room and announced that 'Abdu'l-Bahá would arrive in a few moments We had barely time to dress when a sudden stir without set all our beings in commotion We went out into a large central hall from which opened all the rooms in the house and opposite the door of one of these we saw the shoes of the believers; thus we knew that the Blessed Master was within. The others preceded me In a moment I stood on the threshold and dimly saw a room full of people sitting quietly about the walls, and then I beheld my Beloved I found myself at His feet, and He gently raised me and seated me beside Him all the while saying some loving words in Persian in a voice that shook my heart Of that first meeting I can remember neither joy nor pain nor anything that I can name

I had been carried suddenly to too great a height, my soul had come in contact with the Divine Spirit, and thus force so pure, so holy, so mighty had overwhelmed me

"He spoke to each one of us in turn of ourselves and our lives and those whom we loved and although His words were so few and so simple they breathed the Spirit of Life to our souls

"During the three wonderful days and nights we spent in that sacred spot we heard naught but the mention of God, His Holy Name was on every tongue, His praise and glory were chanted and sung, His beauty and goodness were the theme of all conversation, His glorious Cause the only aim of every life Whenever we gathered together in one of the rooms they spoke unceasingly of the Blessed Perfection, relating incidents in the life of the Beloved, mentioning His words, telling of His deeds and of the passionate love and devotion of His followers until our hearts ached with love and longing

"During the dinner our Master talked to us and taught us, referring to Christ, quoting His utterances and prophecies, and always speaking with a simplicity and clearness which any child could comprehend, yet His symbols and metaphors, drawn always from nature, embodied that essence of wisdom and truth which baffles the learned and great "

Thornton Chase wrote —

"Scholars, scientists, theologians and students from the seats of learning of the world, of every race, religion and clime, ply him with questions, and his simple answers have satisfied—or confounded them Whence came such knowledge? He has never been enrolled in the schools His only Teacher has been—his Father His only books—the writings that were claimed to be Sacred Scriptures. There is no man living that can say I taught him

"His own writings, spreading like white-winged doves from the Center of His Presence to the ends of the earth, are so many (hundreds pouring forth daily) that it is an impossibility for him to have given time to them for searching thought or to have applied the mental processes of the scholar to them They flow like streams from a

gushing fountain, bearing treasures of knowledge and wisdom, and bringing the waters of Life to thirsty souls everywhere in the wilderness of earth. They satisfy the intellects and pierce the hearts of men the world around, and many are they who have told us that, in the "Tablets" received from 'The Master,' it is proved that He knew their secret conditions and touched the pulses of their inmost thoughts and desires. It is evident that 'He knows' Who 'knows?' It is the man—'Abdu'l-Bahá Abbas?' Indeed, who *can know* save the One who knows *all things*—the Omniscient—the Holy Spirit of God?"

From Roy C. Wilhelm's account —

"During our last meal 'Abdu'l-Bahá broke a quantity of bread into His bowl, then asking for the plates of the pilgrims He gave to each of us a portion. When the meal was finished, He said that He had given us to eat from His bowl—now we were to distribute His bread among the people."

The occasion is opportune for listing the names of those American Bahá'ís who made pilgrimage during that early period of the Cause up to the time 'Abdu'l-Bahá came to North America in 1912.

Mr and Mrs Arthur S. Agnew
Miss Alma Albertson
Dr Emma Mackay Appel
Mr and Mrs Willard Ashten
Mrs Asayah Pollock Allen
Mme d'Angie d'Astre
Dr George Augur
Mrs Isabella Brittingham
Mrs Alice Barney
Miss Laura D. Barney
Miss Charlotte Bingham
Mrs Alice Beede
Stanwood Cobb
Dr Sarah Clock
Mr Thornton Chase
Mrs Josephine Cowles
Mrs Helen Ellis Cole
Mme M. A. De S. Canavaro
Mr and Mrs Arthur Pillsbury Dodge
Mr Wendell Dodge
Mr William Dodge
Mrs Alice S. Devin
Mrs Emily Dixon
Miss Louise Dixon
Miss Eleanor Dixon

Mrs Laura Dixon
Miss Sophie Engelhorn
Colonel Fuske
Colonel Nathan Ward Fitzgerald
Mrs Ida Finch
Mrs Mary Hanford Ford
Mrs Kathryn Frankland
Miss Sarah J. Farmer
Mrs Helen Goodall
Mr Louis G. Gregory
Mrs Phoebe Apperson Hearst
(with party of thirteen whose names follow) —
Dr E. C. Getsinger
Mrs Lua M. Getsinger
Dr I. Kheirella
Mrs Marian Kheirella
Anne Drucilla Apperson
Julia Pearson
Robert Turner
Amelia Bochrodt
Mrs Maryam Thornburgh-Cropper
Mrs Thornburgh
May Ellis Bolles (Mrs Maxwell)
Helen Adelaide Hillyer
Ella Frances Goodall (Mrs Cooper)
Mrs H. Emogene Hoagg
Mr and Mrs Joseph Hannen
Mr and Mrs William Hoar
Mr Hooper Harris
Mr and Mrs Charles Haney
Mrs Cecilia Harrison
Mr Albert Hall
Mr Herbert Hopper
Mrs Maude Hauser
Mrs Mary Tewksbury Jackson
Miss Marion Jack
Mrs Kelting
Miss Lillian Kelting
Mr and Mrs. Edward B. Kinney
Sanford Kinney
Howard Kinney
Miss Alma S. Knobloch
Miss Fannie A. Knobloch
Mrs Mary Lucas
Miss Josephine Locke
Mr Mountfort Mills
Dr Susan I. Moody
Mr and Mrs Howard MacNutt
Miss Elizabeth Mather
Mr. Harlan F. Ober
Mrs Agnes S. Parsons
Mrs Pursell

Mr Myron H Phelps
Mrs Arna True Perron
Mr Charles Mason Remey
Miss Caroline Rogers
Mr Sigurd Russell
Miss Elizabeth Stewart
Mr Carl Scheffler
Mr Sydney Sprague
Mrs Louise Stopfer
Mr Howard Struven
Mrs Hebe Moore Struven

Miss Juliet Thompson
Mrs Corinne True
Mrs Louise Waite
Miss Winalda Wilcox
Mrs Laurie Wilhelm
Mr Roy C Wilhelm
Miss Maria Wilson
Prof George Winterburn
Mrs Rose Winterburn
Mr and Mrs Percy Woodcock
(with two daughters)

TEACHERS SENT TO AMERICA

BY 'ABDU'L-BAHÁ

ABDUL KARIM EFFENDI TEHERANI, of Cairo, Egypt, was the first teacher sent to America by 'Abdu'l-Bahá. He arrived in New York City in May, 1900. He remained there for some time and then came to Chicago where he was entertained by Dr C I Thatcher in his home at 14 Loomis Street near Monroe Street. Dr Thatcher had fitted up a hall for meetings in the basement of his house and all the meetings were held there. Anton Haddad was his translator and Mirza Raffie also translated some of the time. The addresses of Abdul Karim Effendi given in Chicago, including one given in New York, and also a Tablet he had received from Bahá'u'lláh, were published in a booklet. This booklet was of great value to the Bahá'is at that time as it contained the true teachings and caused the removal of conflicting ideas concerning the Cause then prevailing in America. He made a trip to Kenosha, Wisconsin, to meet the Bahá'is in that city, he gave addresses and held interviews for inquirers. A group photograph of the Bahá'is with Abdul Karim Effendi and his party standing on the veranda was taken in front of Dr Thatcher's house. Abdul Karim Effendi was a venerable and dignified appearing man and wore the Oriental robes and turban.

In 1901 Hajj Mirza Hassan Khorasani, also of Cairo, Egypt, with Mirza Assad Ullah of Haifa, Palestine, and Mirza Hussien Rouhy, a school teacher of Cairo, who acted as their interpreter, arrived from the Holy Land. They were the bearers of a Tablet from 'Abdu'l-Bahá stating that He was sending them "to those regions to visit you that their breasts may be dilated with joy in conversing with you about the Love of God."

These teachers also wore the Oriental garb. Their talks were taken down in shorthand in Chicago every evening, but were not published. His farewell address was

given at the Masonic Temple, Sunday evening, May 11, 1902.

Also 'Abdu'l-Bahá sent to America in 1902 the revered Mirzá Abu'l-Fadl, of Gulpaygan, Persia. He was accompanied by Mirza Ali-Kuli Khan, later an attaché of the Persian Embassy in Washington, D C, who acted as his interpreter and translator. The Bahá'is had already rented a house on Monroe Street, corner of Loomis, for a headquarters where the activities of the Cause were carried on. Here Hajj Mirza Hassan and party, Mirza Abu'l-Fadl and all the translators lived at the same time. This was a glorious experience for the friends who gathered there to receive the teachings from these marvelous teachers. Every Sunday they gave public lectures in halls rented by the believers for Sunday meetings only, as all other activities were held at the headquarters.

Mirzá Abul'-Fadl spent much time in New York, Green Acre, and Washington, returning there after his visit in Chicago. His explanations of the Bible were wonderful, giving from Genesis to Revelation the most voluminous and the most explicit interpretations we have ever received. His talks and lectures were all taken down in shorthand, but we have them only in type-written form, also a large number of his letters to believers and inquirers. These have been carefully preserved by the Bahá'is of those early days and have been followed as a basis for giving the Message, especially to Christians.

He wrote a booklet "The Brilliant Proof," at the command of 'Abdu'l-Bahá in refutation of an article written by Peter Z. Easton, a Protestant Missionary, which was a very false and discourteous criticism of the Bahá'í Cause. His book entitled "The Bahá'í Proofs" was published in 1902. After his departure January 21, 1914, another edition was published containing a history of his

life, an account of his death, and tributes and eulogies written by 'Abdu'l-Bahá

Several years later, in 1919, Mírzá Jenabe-Fadil of Teheran, Persia, with his family arrived in America. They traveled from coast to coast teaching and lecturing. We have five little booklets of his lectures given in Seattle, Washington. These were published by the Seattle Bahá'ís in 1921. He was a younger man than the former teachers who had visited us, but he was a fine speaker. He was well liked by those of the friends who knew and associated with him.

Mírzá Jenabe-Fadil visited America a second time, in 1923, on invitation from the believers. He contributed much to our understanding of the Faith in those days following the ascension of 'Abdu'l-Bahá when it had become imperative for us to realize the true nature of the Bahá'í administrative order. This teacher had been sent by 'Abdu'l-Bahá, whose Tablets referring to him conveyed high praise of his spiritual

capacity. Preceding his second visit, Mírzá Fadil spent a number of days with Shoghi Effendi in Haifa, and his travels through America gave the believers a clearer insight into the unique station which the Master created in the Guardianship. This second visit was notable also in that it greatly strengthened the National Teaching Committee which arranged all the details of his schedule and published a news bulletin reporting his meetings and activities.

To sum up the American Bahá'í community gratefully acknowledges its obligation to the teachers whom 'Abdu'l-Bahá sent from Persia, the country of origin of this Cause. These matured souls freely shared their knowledge and their experience. In no other manner, under the conditions prevailing in those stages of our development, could the American Bahá'í community have received such inspiration and impetus and been bound by such ties to the believers of the Orient in one universal Faith.

THE DEVELOPMENT OF BAHÁ'Í PUBLICATIONS

1 GROWTH OF THE LITERATURE

EVERY great idea is reflected in a literature of its own. The concept of democracy has been discussed in many treatises and related types of literature. A literature has grown up about great historical personalities. Witness the almost unceasing publication of books about Napoleon. Certain cycles of stories and legends have been told and retold in different form. Thus we find a whole literature built around the legends of King Arthur and his knights. Similarly, the great religions of the world have each produced a vast body of literature, reflecting the myriad aspects in theory and application of the particular body of truth embodied in that faith.

The student approaching the Bahá'í teachings is amazed at the extensive bibliography of publications in English. The dates of publication go back to the beginning of the century, and the bibliography reveals a varied and constant out-pouring of literature on the Bahá'í Faith.

It is the purpose of this brief survey to give some idea of the growth of that literature and to comment on the authentic material now easily available to the student. To simplify the task of showing the historical development of Bahá'í literature in English, the discussion will be divided categorically. Reference to the extensive bibliography, found elsewhere in this volume, will enable the student to search more closely into specific books which could not be discussed within the limits of this survey. It should also be noted that no claim is made for completeness. Only a few specific publications can be mentioned, it is hoped that they are representative.

In the early days of the Bahá'í Faith in America, i.e., about the year 1900 and immediately after, the few scattered believers exchanged typewritten copies of prayers and

tablets from 'Abdu'l-Bahá. As soon as a new tablet was received from Haifa, the believer receiving it would send copies to known Bahá'ís in different parts of the country. The early centers in the large cities became points of distribution for tablets to isolated believers. We find many evidences of great earnestness and sacrifice in this period when the Bahá'í teachings were first being introduced into the United States. It is said that these early believers devoured each single paragraph and each tablet, no matter how brief, in their great desire to satisfy a newly awakened spiritual hunger.

One of the early centers of distribution was New York City. Here the New York Bahá'í Board of Counsel sent out typed, mimeographed, and printed pamphlets. In February, 1904, the Board of Counsel sent out a 128-page mimeographed folder of the teachings. The contents were divided as follows:


- Vol 1 Long Tablets by the Manifestation
- Vol 2 Tablets to the Kings and short Tablets by the Manifestation
- Vol 3 Tablets from the Master, 'Abdu'l-Bahá
- Vol 4 Writings, lectures, etc., by Believers
- Vol 5 News letters and information regarding the Cause

Difficult though many of the translations are in this early compilation, a great effort was being made to meet the need for a fuller knowledge. If it were possible to compare this compilation with all the literature on the Bahá'í Faith available in English up to that time, it would probably stand out as an historic effort.

Many of the early pamphlets were mere leaflets reproducing a Tablet from 'Abdu'l-Bahá. Some of these recorded conversations

No. 3589

United States of America



DEPARTMENT OF STATE

to whom these presents shall come, Greeting:

certify That the document hereunto annexed is under the Seal of the Treasury

ment,

In testimony whereof I, HENRY L. STIMSON

Secretary of State, have hereunto caused the Seal of the Department of State to be affixed and my name subscribed by the Chief Clerk of the said Department, at the City of Washington, in the District of Columbia, this seventeenth day of May, 1929

Henry L. Stimson
Secretary of State.

By *E. J. Ayer*
Chief Clerk

Certificate of Incorporation of the National Spiritual Assembly of the Bahá'ís of the
United States and Canada

between American believers and 'Abdu'l-Bahá. Most are undated and bear no reference to place of publication.

A deeply religious note concerning the "second coming" is reflected in a number of these leaflets. Three are headed, respectively *Prophecies and Warnings, Can Ye Not Discern the Signs of the Times?* and *Prophecies—Signs of the Coming of the "Son of Man"*. The contents in each case are a compilation of Biblical references and selections from the words of 'Abdu'l-Bahá. Two of these state at the end: "Sincere seekers may address David" (An address in New York City follows).

Among the early pamphlets are a number of the Tablets of Bahá'u'lláh printed in leaflet form. A survey of this type of publication would seem, however, to confirm the fact that the writings of 'Abdu'l-Bahá were given more prominence until the period following 1921 when the Guardian, Shoghi Effendi, began his series of masterly translations of the writings of Bahá'u'lláh. This emphasis at that time is understandable when we realize that 'Abdu'l-Bahá was in constant correspondence with a number of American believers. We must also keep in mind the fact that an accurate as well as beautiful translation of the books of Bahá'u'lláh is an exceedingly difficult task.

Around the beginning of the century and until 'Abdu'l-Bahá's release from prison in 1908, there was a steady stream of small parties of Americans to the prison-city of 'Akká. Many of those who made this seven thousand mile pilgrimage to sit at the feet of 'Abdu'l-Bahá wrote pamphlets and booklets concerning the experience. This part of Bahá'í literature has come to be known as "pilgrim's reports."

Let us look at two samples.

A small 16-page pamphlet has a picture of a door on the cover and the verse from the New Testament: "Knock and it shall be opened unto you" (Matt. 7:7). Inside are two brief, simply written accounts of visits to 'Abdu'l-Bahá. Each records the great love, hospitality, and unity which always marked the home of the Master.

In *Galilee*, by Thornton Chase, the first American Bahá'í, is a small book of this type. Here is a much longer account of

the visit of a party of Americans to 'Akká. The book is well illustrated with photographs of places in that vicinity associated with the lives of Bahá'u'lláh and 'Abdu'l-Bahá. Again there is reflection of the loving unity existent among the believers.

It is to be noted that the many pilgrims' reports record conversation with 'Abdu'l-Bahá. While this was a great aid in giving an understanding of the teachings, 'Abdu'l-Bahá Himself, and the Guardian after Him, insisted that only His written words and those of His Father, Bahá'u'lláh, were to be considered authentic. This is not an effort to minimize the importance of the pilgrims' reports, but to point out that they filled a great need and helped carry over until a sufficiently large body of the writings of Bahá'u'lláh and 'Abdu'l-Bahá had been translated.

A number of the early pamphlets and books on the Bahá'í Faith were published by non-Bahá'í publishers. An example of this is Myron Phelps' book, *The Life and Teachings of 'Abbás Effendi*, published by Putnam and Sons.

Many individual Bahá'ís published pamphlets and books. We have already mentioned the leaflets published by "David." Another individual who published extensively over a period of years was Charles Mason Remey. Mr. Remey published books on the Temples, lessons and lectures on the teachings, and many pamphlets. He also published accounts of teaching trips in mimeograph form. These great efforts on the part of individuals represent a fine source of historical information and show the efforts made to produce an adequate body of literature.

Various centers in the United States formed publishing groups. The Board of Counsel in New York City has already been mentioned. Prior to 1908 a Bahá'í Publishing Society had been organized in Chicago.

With the coming of the administrative order under the Guardianship of Shoghi Effendi, publishing has been centralized under the Bahá'í Publishing Committee, set up by the National Spiritual Assembly. This had made for efficiency, economy, and authenticity in Bahá'í literature. We may set the date 1921 as approximately the be-

gunning of authenticity in translation and publication of Bahá'í literature. The importance of the work accomplished by this Committee can hardly be overestimated. Another committee of the National Spiritual Assembly, the Reviewing Committee, was set up with the specific task of not only passing on the authenticity of all publications, but also of setting as high a literary standard as possible.

The present-day literature of the Bahá'í Faith in English falls into three classifications: first, the actual translations of the teachings and history of the Faith, second, commentaries on, and explanations of, the teachings, third, discussion of allied subjects and literary expression of the Bahá'í spirit.

Of the translations of the teachings, those translations by the Guardian stand out as monumental renderings of the prose of Bahá'u'lláh into English. Rich in beauty and dynamic truth are his translations of *Hidden Words*, *The Book of Certitude*, *Gleanings from the Writings of Bahá'u'lláh*, and *Prayers and Meditations by Bahá'u'lláh*. How much easier now for a student to approach the spirit and teachings of Bahá'u'lláh! Nor must we overlook the Guardian's translation of *Dawn-Breakers*, *Nabíl's Narrative of the Early Days of the Bahá'í Revelation*. Here, for the first time in English, we can appreciate the glorious figure of the Báb, majestic predecessor of Bahá'u'lláh. This volume provides a greater degree of completeness in understanding the Bahá'í Faith. Not only is *The Dawn-Breakers* the most beautifully bound Bahá'í book ever published, but it is by far the most scholarly and completely annotated.

And we must not overlook the volumes of 'Abdu'l-Bahá's *Tablets*, His compelling *Mysterious Forces of Civilization*, and the books of His recorded lectures.

The writings of Shoghi Effendi himself constitute a special branch of Bahá'í literature dealing with the subject of world order. We refer particularly to the series of long, general letters beginning in 1928 with *The World Order of Bahá'u'lláh*.

In 1923 was published *Bahá'í Scriptures*, a large compilation of the writings of Bahá'u'lláh and the writings and talks of 'Abdu'l-

Bahá. This was a noteworthy effort to bring together for the student the mass of Bahá'í literature then available in English. (In 1943 this was replaced by *Bahá'í World Faith*, a one-volume anthology containing selections not available in English in 1923.)

Commentaries on and explanations of the teachings have been many. The best of these is *Bahá'u'lláh and the New Era* by J. E. Esslemont, a book now translated and published in over thirty languages. The most literary of these books is *The Promise of All Ages* by Christophil, pen name of Archdeacon George Townshend of Dublin, Ireland. The pen of this gifted writer has produced another book, *The Heart of the Gospel*, published in England, a few copies of which have just reached this country as this article is written. In both these volumes, Townshend approaches the Bahá'í Faith from the viewpoint of Christianity. He writes compellingly and convincingly, showing the Bahá'í Faith as the consummation of the teachings of Christ.

The monthly issues of *World Order* magazine provide a forum for the discussion of subjects allied to the Bahá'í teachings. Here we find articles on world federation, race relations, comparative religion and modern sociology. With a great amount of authentic literature now available, Bahá'í writers are able to discuss accurately the wide implications of their Faith in meeting with the many individual and social problems of the modern world. Here, too, in *World Order*, are many poetic expressions of the Bahá'í spirit, evidence of a still small, but growing artistic expression of Bahá'í ideals. Perhaps the most noteworthy poetic effort is Howard Ives' moving long poem, *Song Celestial*.

In concluding this brief survey, mention should be made of the successive volumes of *THE BAHÁ'Í WORLD*. Here is a chronological account of the growth of the Bahá'í Faith throughout the world. The volumes are filled with articles, pictures, and reproductions of documents of great historic value. Included always are excerpts from the writings of Bahá'u'lláh and 'Abdu'l-Bahá. To anyone wishing a good source for study of Bahá'í literature, history, and present-day administration, the volumes are invaluable.

2 THE BAHÁ'Í MAGAZINE

The American believers have issued regularly a magazine devoted to the exposition of the Bahá'í teachings since March, 1910

The Bahá'í periodical first appeared on March 21 of that year and bore the title "Bahá'í News." Albert R. Windust and Gertrude Buikema were the editorial staff. This publication appeared every nineteen days, in accordance with the Bahá'í calendar in which the month has nineteen days. The issue of August 1, 1910 contained a Persian section several pages of electroplates reproducing hand-lettered Persian script. This feature was continued until February, 1925, the next to the last number in Volume XV.

Beginning March 21, 1911, Volume II, the title was changed to "Star of the West" and this was retained until November, 1922, in Volume XIII, when the main title was "The Bahá'í Magazine," underneath it as a subtitle, "Star of the West." A few years later the subtitle was dropped.

In April, 1935 the magazine was given its present title of "World Order," employing the term which the Guardian had been identifying with the Faith of Bahá'u'lláh in his communications to the American Bahá'ís for many years. "World Order" was designated as Volume One, Number One in a new series because it represented a union of "The Bahá'í Magazine" and "World Unity." Prof. Stanwood Cobb and Horace Holley edited the new periodical.

The appearance of "Bahá'í News" reflected events of major importance in the growth of the Faith in America. It synchronized with the beginning of the Annual Conventions, the adoption of a preliminary constitutional basis for the activities, the first steps in the work of Temple construction (the purchase of land), and the deepening expectation of the Master's visit to America, realized in 1912. Without an organ representing the interests of the entire Bahá'í community, transcending the local interests of any city or section, the all-important Temple work could not have become established on the foundation of general unity. Without a loyal and responsible center for the publication and dis-

tribution of authentic Bahá'í literature, the believers would have been deprived of inspiration and knowledge required for the mighty tasks ahead. Above all, an instrument would not have been ready for the dissemination of reports of the Master's addresses to public audiences throughout North America or of His words of counsel and direction given to the believers in intimate gatherings. "Bahá'í News" was a milestone on the highway, a fertile seed which has already produced a harvest in many other Bahá'í communities of distant lands.

As the name implies, this first Bahá'í organ reported the activities of national, international and local Bahá'í concern. It presented photographs of Bahá'í gatherings, Bahá'í sacred places, and of the Master, 'Abdu'l-Bahá. In these pages we find the official record of the transactions of the Annual Convention, the lists of Bahá'í centers, the officers and committees conducting national Bahá'í affairs, and the names of books and pamphlets made available through the Bahá'í Publishing Committee. Traveling believers could locate meetings in other cities. News of the Faith in far-distant land was gathered and given distribution. Tablets of Bahá'u'lláh were printed. The Master's replies to current questions were made available. Public Bahá'í lectures and special articles began to appear.

The Bahá'ís constituted one great family, and this was their intimate diary, personal letter, visit and old home week, as well as a door flung open upon the heavenly vista of the Sacred Scriptures of their Faith. Besides the Temple, other national functions and projects took life and power from the Bahá'í magazine: the publishing of books and pamphlets, the collection of Tablets and sacred relics for the Archives, the conduct of the Annual Convention and Bahá'í Congress, and the rapid development of teaching by individual believers, groups, committees and Assemblies from Maine to California.

In later years, particularly with the establishment of the present "Bahá'í News" as the organ of the National Spiritual Assembly, the magazine has become rather a depository of exposition and a library of

excerpts from the Word than a conveyor of news

Other editors active in the work have been Albert Vail, Dr Zia Bagdadí and Mariam Haney

The Bahá'í magazine from its inception possessed the recognition and received the loving encouragement of 'Abdu'l-Bahá "Shouldst thou continue to remain firm and eternal, erelong thou shalt become the Star of the East and shalt spread in every country and clime At last thou shalt become the first paper of the world of humanity Yet all these depend upon *firmness, firmness, firmness*," He revealed in a Tablet dated 1910

3 THE BAHÁ'Í PUBLISHING SOCIETY

The first quality of faith demonstrated in action is initiative By the initiative, the courage and the sacrifice of individual Bahá'ís in the early days all the institutions and facilities of the Cause came into being and were fostered through the most difficult stages of their development

Bahá'í publishing centered in Chicago under the care of Thornton Chase, Arthur S Agnew, Charles Greenleaf, and Albert R Windust The distribution of the printed literature was carried on until about 1910 by Mr and Mrs Agnew, who filled orders sent in from other centers and served as librarian at the meetings in Chicago Their efforts represented the founding of an enterprise that has since become active and flourishing

The publishing activity in those days had no backing from a general Bahá'í fund but sustained itself through rigid economy, unremitting labor and the support of those who had assumed this responsibility

The Bahá'í literature available in English translation was at first very limited One typewritten copy of "Hidden Words" existed prior to the year 1900 in North America In the first number of "Bahá'í News," March, 1910 we find a notice of "Mysterious Forces of Civilization," imported from London Other titles listed that year were "The Universal Religion—Baháism," by M Hippolyte Dreyfus, "Some Answered Questions" edited by Laura Clifford Barney, and "The Bahá'í Revelation," by Thornton Chase, the

first American Bahá'í and a potent lecturer and teacher, and "Tablets of 'Abdu'l-Bahá," Volume One

Volume One of the Tablets was followed several years later by Volumes Two and Three, a notable collection of the letters revealed by 'Abdu'l-Bahá to Assemblies, groups and individual believers up to the year 1909 The collecting of these Tablets began in 1903 when Mr Windust was appointed librarian of the Chicago Assembly, and his vision of the importance of assembling and preserving the precious documents founded the work of the national Bahá'í Archives in America Mrs Fanny Lesch, Mary Lesch, and Gertrude Buikema prepared the typewritten copies of the Tablets which Mr Windust prepared for the printer and saw through the press

During the year 1910, the publishing activity having expanded, Miss Mary Lesch took over the burden from Mrs Agnew For some seven or eight years thereafter, this activity centered in her home at 5205 Harper Avenue, then transferred to 4319 Lake Park Avenue, and finally installed in an office at 508 South Dearborn Street Miss Lesch continued to conduct the work until April, 1924, when the National Spiritual Assembly transferred the activity to a committee in New York in order to relieve Miss Lesch of a burden which had become too great for any individual to bear For some fourteen years she had been the American Bahá'í Publishing Society Under her care the seedling had become a vigorous young tree The centering of all Bahá'í activities under the central body named in the Master's Will and Testament and established under the Guardian's direction began a new era in Bahá'í publishing

The first Publishing Committee of the National Assembly consisted of Mountfort Mills, Chairman, Roy C Wilhelm, Treasurer, Horace Holley, Secretary, William H Randall and Siegfried Schopflocher Its first annual report, submitted to the Assembly for the information of the Annual Convention of 1924, mentioned the Committee's general aims and policies as well as its detailed activities for the year

"Having for the past year been charged with the responsibility of carrying on the

work of publishing the Bahá'í literature, under your authority and supervision, we take the occasion afforded by the approaching National Convention to outline as fully as possible the details of our work and also our plans for its considerable extension in the future, that the delegates may carry back to their respective Assemblies full information respecting this aspect of the progress of the Cause

"It has been our view from the beginning of this appointment that a successful carrying out of the large spiritual and also material responsibilities placed upon us should before long result not only in broadcasting the Bahá'í Message in its purest expression, but also in due time and, we trust, before long—produce a legitimate cash surplus at the disposal of the National Spiritual Assembly for carrying on Bahá'í work in other fields

"The publishing work, at the point where this committee took up its activities, had already brought into print practically all that part of the Word which so far had been translated into the English language. Looking over the past records of the beloved Bahá'í Publishing Society, it is possible to witness clearly the long and inspiring list of its services and accomplishments for the Cause. Its publications have penetrated to all parts of the world, and under difficult and arduous conditions of quiet daily self-sacrifice its heroic workers—notably Mr Agnew, Mr Windust and Miss Mary Lesch—have been indirectly among the foremost teachers of the Cause

"In all, fifty-nine titles appear on the Price List of the Bahá'í Publishing Society, and it was the first task to make this literature readily accessible to the friends in every local Assembly. This was accomplished by sending to each Assembly an allotment of books in proportion to its number of members, with the result that of many of the important Bahá'í works, only a few copies are now left in print. Having to choose between reprinting many books only a few at a time, or fewer books in larger and thus more economical editions, the Committee has adopted the latter principle

"The past year has marked the publishing of several important Bahá'í works. "Bahá-

u'lláh and The New Era," by Dr J E Esslemont in England, "Lessons in Religion," translated by Miss Sanderson of Paris and published at her expense as a contribution to the Girls' School on Mount Carmel, "Unity Triumphant," by Miss Herrick, of London, also published in order to devote its profits to the Cause, "Bahá'í Scriptures," published by Brentano's, Inc, and distributed by the Publishing Committee to the local Assemblies practically at cost. Mention should also be made of the new 8-page teaching folder, 25,000 copies of which have been printed by the Publishing Committee for the Teaching Committee at the request of the National Spiritual Assembly."

Between 1924 and 1928, the Committee also issued or distributed "Promulgation of Universal Peace," Volume Two, "The Wisdom of 'Abdu'l-Bahá", "'Abdu'l-Bahá in New York", "Foundations of World Unity", "Bahá'í Administration", "The Divine Art of Living", "Racial Amity," compiled by M H and M M, "The Spirit of World Unity", "The Book of Assurance," (The Kitáb-i-Iqán), "The Spiritual Opportunity of the Bahá'ís of the United States and Canada," (The Tablets on teaching revealed by 'Abdu'l-Bahá in 1916 and 1917), "Letters from Shoghi Effendi", "Episodes in My Life," by Monereh Khanum, "Bahá'u'lláh and His Message," by J E Esslemont, "Lessons in Religion," by Muhammad Ali Alkany, "Bahá'í The Spirit of the Age," by Horace Holley, "The Bahá'í Religion", "'Abdu'l-Bahá's First Days in America," by Juliet Thompson, "The Bahá'í Faith," by a Methodist Layman, "Bahá'í Persecutions in Persia", "The Oneness of Mankind," compiled by L G Gregory and Mariam Haney. During these years, the Committee was assisted by workers who, each for a period, carried on the work of distributing the books, Doris Holley, Annie L. Romer, and Marie Moore

The publishing work entered a new era in 1928 when Marion Little was appointed Secretary and the manufacture of books and pamphlets was scheduled under an arrangement made with the printing firm of J J Little and Ives. Prior to this the firm of Brentano's, Inc, its publishing division headed by the late Charles J Herold, had

acted for the Committee in the publishing of a number of works

In fifteen years, from 1928 to 1943, the Committee, through the expert management of the work by Clara R. Wood, has published thirty-five new books and forty-three new pamphlets, twenty new study outlines, purchased fifteen different titles, imported seven books in foreign languages and printed ten foreign language works in this country. This in addition to the frequent reprinting of books and pamphlets out of stock. The distribution has been widespread, in the new centers of Central and South America as well as to the older Assemblies in Europe and the East.

The most extensive single undertaking of the Committee has been the manufacture of "The Dawn-Breakers: Nabíl's Narrative of the Early Days of the Bahá'í Revelation"—a work of 685 pages and numerous illustrations, including the precious Tablets revealed by the Báb in His own hand to the Letters of the Living (His chosen disciples) and to Bahá'u'lláh. This book was printed in two editions, one limited to 150 numbered copies each autographed by Shoghi Effendi. The total cost involved was approximately \$15,000.

Noteworthy also has been the series of volumes published biennially, "The Bahá'í World," the international survey of Bahá'í activities. The first volume, entitled "Bahá'í Year Book," was manufactured by the manager of "The Bahá'í Magazine," Allen B. McDaniel, but the subsequent books have been produced by the Publishing Committee. Volume VIII contains 1039 pages, colored frontispiece, insert maps and several hundred halftone plates.

A special service rendered by the Committee in connection with the Bahá'í ex-

hibits conducted at the World's Fairs in San Francisco and New York was the production of the 376,000 pamphlets needed for the visitors who sought information about the Cause.

The largest edition of any one Bahá'í title has been the total copies produced over a period of years of the small compilation originally issued by Mr. Wilhelm. In successive printings it has gone through several changes in contents and title, and has besides been translated and printed in several foreign languages, to an estimated total of one half million copies. The three pamphlets composing a unit of selections from the Writings of Bahá'u'lláh, 'Abdu'l-Bahá and Shoghi Effendi, compiled by the National Spiritual Assembly in 1942, appeared in a total of 25,000 sets or 75,000 individual copies. Finally, a word is added concerning "Bahá'í World Faith," the compilation replacing the "Bahá'í Scriptures" of 1923. 10,000 copies of this work of 565 pages were published in 1943.

In September, 1940, the Publishing Committee became the first national Bahá'í Committee to establish its office adjacent to the Bahá'í House of Worship, which the Guardian has designated as the center of all administrative activities of the Faith in North America.

The office records show that for ten years ending 1943 there have been distributed a total of 1,074,328 items, nearly 150,000 of which were books, the remainder pamphlets and study guides or outlines.

In 1935, when "The Bahá'í Magazine" was renamed "World Order," the business management was consolidated with the functions of the publishing work. The stock of books and pamphlets has all been transferred to Wilmette.

BAHÁ'Í TEACHING IN NORTH AMERICA

FOREWORD

FOR the early American believers the Faith of Bahá'u'lláh was envisioned as the return of Christ. The first teaching was the simple declaration that He had come, that this is the promised Day. In comparison to the overwhelming importance of this fact, the nature and scope of the new teachings did not appear to be particularly urgent. A lifetime was all too brief a period in which to grasp the actual fact, experience its glorious implication in the deepest heart, and strive to regenerate the character and adapt the being to its supreme challenge. The experience itself was a fire to burn away the veils, the obstacles, the hindrances. By this spiritual necessity the early Bahá'í felt himself set apart from the daily world—transferred, as it were, back over nineteen hundred years to the Holy Land associated with the meaning of the Prophet of God. Prayer was more vital than philosophy. Love won its victory greater than the triumph of truth. To find others with whom one might share this spirit of reverent love was necessarily the first requirement of obedience to Him, the first impulse and method of the believer. His devotion transformed him into a teacher, and his need to share the experience set his feet upon the path destined to lead in this new cycle to all knowledge and all truth.

Those who learn that the first Bahá'ís were confirmed without access to the literature of the Faith and could experience it without knowledge need not be amazed. The early Bahá'ís were simple folk, simple with the singleness that comes from response to love, and from this very simplicity, this freedom from sophistication and this capacity to rise above acquired learning, they became the chosen ones, the seeds to produce the greatest harvest of history.

We, too, must go back to that same Holy Land if we would grasp the miracle by

which the Faith of Bahá'u'lláh, in fifty years, has spread to all parts of the United States and Canada, raised up its institutions, constructed its magnificent central shrine, the House of Worship in Wilmette, and demonstrated its capacity not only to conduct its own activities but in addition to carry the Faith to many other lands. For America is accustomed to the rapid growth of movements, idealistic as well as material, and in the fertile soil of her mixed population, uprooted from their racial past, has fed the increase of many doctrines and many creeds. But all movements initiated by human beings are essentially selective. They are adapted to some special type or some temporary condition. Their real measure is a predetermined limitation. When they arrive at their measure they yield their fruit, their leaves fall and they live no more. Religion as action for crusades, religion as social philosophy for the guidance of political institutions, religion as conservator of class and family tradition—such expressions of religion have been familiar throughout American history. But America has not known, except as yearning, the descent of truth from above and the imperative need for acceptance of that higher reality before one can "join" and "go." Therefore, as 'Abdu'l-Bahá explained to the ardent early believers, the Cause develops slowly because it must create the conditions of permanence as it grows.

How has the Faith of Bahá'u'lláh, at first identified with a handful of persons in Chicago, found the means and instruments for such development?

The answer is, first, that faith itself is the highest expression of action. The man and woman with faith possesses the power of accomplishment, because they can be used by spiritual forces. Every Bahá'í is a teacher, not merely a passive worshipper whose creed confines him to the role of spectator.

at the arena of world events. Second, the Faith is continually creative and evolutionary, using each step of progress as foundation for taking a higher step. It created simple local institutions in the stage of local unity, later it created national institutions when national unity had been attained. It can work through the individual whose faith is his or her sole equipment, it can work through the medium of collective plans and projects commanding the resources of modern life. It preserves the enthusiasm of the individual through every stage of community development, for divine truth lives through the individual and through the community without sacrificing either to the demands of the other. Like an organism filled with a new quality of life, the Bahá'í community can demonstrate religion as a unifying force encompassing the whole world.

In order to follow this astonishing historical movement through these fifty years, it is convenient and helpful to approach the process as a series of periods or stages of growth. The first stage is from 1894 to 1911, the second, 1912 to 1921 (from the date of 'Abdu'l-Bahá's visit to America to His ascension), the third, 1921 to 1937 (the beginning of the teaching plan laid down by the Guardian for the last seven years of this Bahá'í Century), and from 1937 to the present year, 1944.

To the early believers, North America had once again become a continent new and unknown, this time not a geographical but a spiritual exploration. One by one they set forth, some in the course of their business travels, others planning special trips or using the opportunity afforded by personal visit, to convey the Bahá'í Message and quicken new hope in the achievement of unity for the regeneration of human life on earth. As local groups evolved, they sent out calls for teachers, until circuits could be arranged in many parts of the country. The memory of some of the friends constitutes our only history and guide to much of the activity going on in those years. We learn, for example, that Paul K. Dealy was the first Bahá'í of Alabama, Mrs. Barbee was first in Missouri, Fred Mortensen in Montana, Mrs. Pearl Battee Doty in Maryland, Mrs. Dixon in Wash-

ington, D. C., Agnes Alexander in Hawaii, and in all probability Mrs. Phoebe Hearst in California. Margaret Klebs became the first teacher in Georgia. In other Southern States the Bahá'í Message was first delivered by Hooper Harris, Mrs. Claudia Coles and Louis G. Gregory. Mrs. Mamam Haney founded the cause in Minneapolis if not in the State of Minnesota. Among those who traveled most extensively during those years we note Thornton Chase, Charles Haney, Mrs. Lúa Getsinger, Mrs. Ida Brittingham, Roy C. Wilhelm and Col. Fitz Gerald.

Others served as strong pillars in their own city, holding the Bahá'í group together during its formative years and by their active faith arousing devotion and enthusiasm, as for example, the household of Arthur P. Dodge in New York, Albert H. Hall in Minneapolis, Mr. and Mrs. G. W. Latimer in Portland, Mrs. Mary Revell in Philadelphia, and in Chicago a number of stalwart believers such as Mr. Chase, Mrs. True, Charles Ioas, Mr. Agnew and Albert R. Windust.

Three vital influences reinforced and also guided the individual believer intent upon serving the Faith. First we note the great enterprise of the House of Worship, a responsibility laid upon the whole Bahá'í community of North America and a potent factor in producing unity of sentiment and action. Next we perceive the development of Bahá'í institutions and agencies, local, regional and national, eventually coordinated through the order initiated by the Will and Testament of 'Abdu'l-Bahá, establishing capacity and power for united action. Finally there has been the Teaching Tablets revealed by 'Abdu'l-Bahá endowing the American Bahá'ís with a world mission. From 1937 to 1944 the Guardian applied a seven year plan which called for a definite measure of achievement, no less than the establishment of a Spiritual Assembly in every unoccupied State of the United States and Canada, and a nucleus for a future Assembly in every republic of Central and South America, as well as the completion of the exterior ornamentation of the Temple. The Bahá'í has thus lived not merely in a world of renewed truth but also in a world in rapid evolution under laws of ethical responsibility which the individual may not ignore. Faith is and

must be capacity to respond to the pressures exerted by the spiritual life, and not merely passive belief or hopeful expectancy. What emerges is the type of a civilization upheld by obedience to God, blessed by that obedience and perishing if the people abandon the inner effort to draw nigh to Him.

The time for the preparation of adequate historical records has not arrived. The believers are too immersed in the tasks of the day and hour to stop and become researchers of the past. The following series of contributions, therefore, can only suggest the pattern of events through which the American Bahá'í community has attained growth. Each statement, however, unlike those written by trained historians, has the advantage of being prepared by one who took a large part in the events and carried responsibility for their outcome.

1 THE EARLY YEARS

IN the month of June, 1894, a gentleman in Chicago desired to study Sanskrit, in order to further pursue his search into ancient religious teachings. While seeking an instructor he met a Syrian who had come to Chicago from Egypt a short time before, and who told him of the Bahá'í Movement.

As the statements of the life and teachings of Bahá'u'lláh and His son, Abbas Effendi, the "Greatest Branch," otherwise known as 'Abdu'l-Bahá, accorded with the declarations of numerous sacred prophecies, and with the age-long expectations of mankind, it was deemed of value to investigate those claims as far as possible.

Other seekers for truth became attracted to the study of these matters, with the result that five accepted the teachings as true during the year 1894. In 1895 a number of earnest students became interested, classes were formed, and several became "believers," and in 1896, the followers of the Bahá'í Cause in Chicago were numbered by hundreds.

A class of Truth Seekers was begun in Kenosha, Wis., another in Milwaukee, and individuals from New York, Cincinnati, Washington, and other points, came in touch with the Movement in Chicago, and carried information of it to their friends at home,

so that in 1898 many students in eastern cities were eagerly seeking knowledge of God through this channel.

On November 4, 1900, there arrived in New York, Mirza Assad'u'lláh, a Persian teacher of authority from 'Akká, in Palestine, and Hadj Hassan Khorassani, a prominent merchant of Cairo, Egypt, with Mirza Hussein Rouhy, and Mirza Buzork, as interpreters. They remained in New York, meeting and teaching large numbers of people, until November 26, when they visited Johnstown, New York, for two days, and reached Chicago at 4 p. m., Thanksgiving Day, November 29, where they made their headquarters for a year and a half.

A little later came another Persian gentleman, Mirza 'Abu'l-Fadl, a scholar and historian, famous in the Orient for his learning and sincerity, one who had given up a position of the highest honor in Persia, as president of the Royal College of Teheran, to embrace the Bahá'í Cause, which resulted in his imprisonment for three years in Persian dungeons. Two young Persians, Mirza Ali Kuli Khan and Mirza Ameen'u'lláh also arrived to act as interpreters.

With these teachers came the first opportunity for a correct and intimate knowledge of the true Bahá'í teachings. The salient facts—the mission of the Báb as the Forerunner and Proclaimer of the coming of "He Whom God Shall Manifest," His life, and early martyrdom, the appearance of Bahá'u'lláh, the Manifestation, and Revealer of the Divine Word, the station and authority of Abbas Effendi, 'Abdu'l-Bahá, as the Center of the Covenant, the Interpreter and the Establisher of the Sacred Law, these were known and believed, but, as yet, there had been but little translation of their writings, and but a small portion of their beautiful and comprehensive teachings of religion and life was known until they were disclosed by these visitors from the center of the Cause. The young interpreters, assisted by Mr. Anton Hadad of Syria, buried themselves in translating the Bahá'í Writings from Persian and Arabic into English, and a wonderful treasury of wisdom and knowledge was opened

which has been the delight and satisfaction of thousands of hungry souls in America

The instructions given by Mirza Assad-u'llah and Mirza 'Abu'l-Fadl were thoroughly sane and practical, and so insisted on righteousness, right living—as the essential of religion, rather than physic and occult experiments, that many persons, who had conceived views imbued with imaginations and superstitions, fell away from the Cause—but those who remained discovered such spiritual light, guidance, richness, and power in the teachings, that they were deeply confirmed in their belief, and clung to it as the most valuable instruction possible for man to obtain

The classes and assemblies which had diminished in number, again began to grow, and to spread the knowledge of the Bahá'í Cause, until at the present time its adherents in the United States are numbered by thousands—there are believers in many cities and towns, from the Atlantic to the Pacific—all earnest and sincere in their faith, and in their acceptance of this modern revelation of Divine Knowledge, and striving with their lives to carry out the Bahá'í teachings of love to God expressed in love to man *

There are assemblies of believers in Chicago and New York, in Boston and Baltimore, Washington and Philadelphia, in Cleveland, Cincinnati, St. Louis, Milwaukee, Kenosha, Minneapolis, Spokane, Seattle, Portland, San Francisco, Los Angeles, San Diego and in many towns of lesser fame, in all of which this wonderful, religious, ethical, moral, and practical teaching of the age, is received and loved as the great solvent of religious, social, and economic problems, and the joy and beauty of life

* Written in 1914

2 TEACHING ACTIVITY 1894-1911

Those who called themselves Bahá'ís were anxious to share the New Light, their new found spiritual joy, with others. They did not call themselves *teachers*, however, they simply had an intense urge to offer the Water of Life to thirsty souls everywhere, so it happened that these earnest souls went forth as heralds of the New Age. Classes

were started in Kenosha and Milwaukee, Wisconsin, and in suburban towns near Chicago. And, again, in unusual ways, individuals from New York, Cincinnati, Columbus, O., Washington, D. C., Baltimore, and elsewhere, heard the Message in Chicago, and returned to their respective homes full of enthusiasm to share, always share, with others the great glad tidings. In 1898 classes were organized in New York and nearby Eastern cities which attracted earnest seekers, especially was the Message spread from New York City to Brooklyn, and then to towns in New Jersey until soon there were little groups in Newark, Orange, Morristown, Hoboken, Montclair and other centers

The most important teaching at this time was accomplished through personal contacts, by word of mouth one to another, as seekers were found, though there were, as indicated, a few small classes. The Bahá'ís were not, in the usual sense, seeking to propagandize the Cause nor to proselytize or convert, indeed in those days they were taught not to force their views on others, but when they came in contact with a real seeker, to offer the Message to that person as if “offering a gift to a king.” And that was the way teaching was accomplished very successfully even if at that time the Bahá'ís themselves had only a limited knowledge of the Faith, that is, outer historical data, however, the gift of the Holy Spirit had given them an inner conviction which was strong, and deep, and real. To pass on as much as they could of the Message to others was certainly felt by all to be the first obligation, and those who lived through that period will surely never forget how intense was the longing to find seekers.

One of the most precious memories of those first years of pioneering was the longing of the few Bahá'ís themselves to gather together in little groups and discuss the mercy and bounty of God and the Glory of the New Day, “And there were lights in many an upper chamber long after midnight.” Spiritual happiness was intense, and the difference between spiritual happiness and material happiness was so fully demonstrated that this joyous spirit was felt by attracted souls.

Soon new accessions to the Faith were almost a daily occurrence until the believers in and around Chicago were numbered by hundreds. Later many of these left the Faith, for when they found that the Cause of Bahá'u'lláh was a purely Spiritual Cause, free from superstitions, imaginations and interpretations, they were disappointed. Some had imagined that they could retain their preconceived ideas, or perhaps they had a few fanciful thoughts, rather than factual and true spiritual interest, however, they soon found out that one must walk in the way of the Lord and that it was impossible to attain a spiritual victory in any other way, for a Cause which is God's Religion must be built on a firm foundation "Except the Lord build the house they labor in vain who build it."

Teaching consisted not only in sharing the Message with new souls, but the believers themselves were being taught, and they realized more and more that theological dreams had to be set aside and only the Reality of Religion accepted and passed on to others. The unknown tomorrow was not a matter of concern. There might be tests and trials in the vista of the future (and there were, many of them) but those dear pioneers could sing, "Joy to the World, the Lord is Come," with a clarified vision for at long last the real history of the beginning of the Faith in the land of its birth (Persia, now Irán) had been brought to them by teachers from the Orient. They had a greater realization than ever that "God's ways are most mysterious and unsearchable." Always teaching others to understand the importance of the Manifestation of God when He appears, they had now come to understand themselves that all Revelation is progressive, and that in each New Cycle God gives to man added knowledge, and in this New Age the greatest knowledge in accordance with the maturity of the Day and the requirements of the time.

Bahá'í teachers from the Near East were sent to this country by 'Abdu'l-Bahá as early as 1898 to further instruct and assist the believers. In the early part of 1900 Abdel Karim Effendi of Tíhrán, Persia, gave a series of talks in New York City and Chicago. In 1900, also, Mirza Khorassani of

Cairo, Egypt, and others, spent some time in this country, particularly in Chicago, and from about 1901 to 1905 Mirza 'Abu'l-Fadl, who was considered the greatest religious historian of his time, was in this country. This great teacher was saintly, completely severed, impersonal, and rendered inestimable services to the Bahá'í Cause in every city he visited. He served with all heart and soul and put all his spiritual gifts and graces into the work in New York City and nearby places, in Chicago, Washington, D C and other centers. He was also a spiritual gift to Green Acre, in Eliot, Maine, where his great intellect and spiritual graces and fervor were used to the glory of God and to the furtherance of His Cause. Mirza 'Abu'l-Fadl was explicit in his statements, he had the gift of teaching and was exact and accurate in the thoughts he conveyed. Bahá'ís and non-Bahá'ís benefitted greatly while he was in this country, and teaching had a tremendous impetus. In 1902 his book, *The Bahá'í Proofs*, was printed and published in Washington, D C.

Another impetus to teaching was through the early pilgrimage of very fortunate Americans who traveled to 'Akká and Haifa to see 'Abdu'l-Bahá. Some went as early as 1898, and every succeeding year in all this pioneer period Bahá'ís made the longed-for pilgrimage to the Prison in 'Akká, regardless of the almost insurmountable difficulties attending the journey. How it was all accomplished with Turkish soldiers and officials of the Old Turkish régime always on guard, is another one of those stirring events in the Bahá'í Cause which may well be classed as a miracle. Without exception these pilgrims felt the marvelous influence of the Spirit emanating from the Master, the superhuman benignity always manifest, the magnetism of His personality, they heard the Holy Words and teachings directly from Him, they were able to talk and walk with Him.

On their return these American pilgrims would always bring back to the friends a record of the teachings and instructions they received. These Notes were like manna from heaven, and teaching would again be greatly accelerated, for these holy instructions acted like magic on the spirits, and

many a soul became confirmed through them

From the very beginning the believers made contact with 'Abdu'l-Bahá through sending a letter to Him indicating their acceptance of the Faith and asking innumerable questions. Tablets were received in reply, and gradually these Tablets assumed very large proportions. The greatest spiritual teaching in all history was accomplished through the receipt and dissemination of these Tablets and the instructions therein, for 'Abdu'l-Bahá not only answered all these questions, but interpreted and elucidated the teachings of His Father Bahá'u'lláh, solved intricate problems and upon His followers showered His divine love and kindness.

As it was necessary to share these precious instructions, certain believers voluntarily arose in different parts of the country and had the great privilege of making typewritten copies of these Tablets which were given wide circulation among the Bahá'ís not only in this country and Canada, but throughout the world, and this effort might in truth be called the first Bahá'í teaching service from America to other countries. One friend in particular developed what might well have been called an International Bureau of Information, for it was a big teaching activity, through these Tablets 'Abdu'l-Bahá bestowed the Water of Life Eternal not only upon the recipients of the Tablets but upon many others.

No matter what question was asked and answered (and every conceivable question was presented to Him from the naming of children to the most complicated scientific and philosophical subjects and the most profound spiritual and religious doctrines), He invariably stressed over and over again very specific subjects such as firmness in the Covenant, unity of the believers, the peace of the world, the oneness of mankind—and the greatest of these was firmness in the Covenant for upon this depended success in every effort and in all teaching plans. This instruction so often repeated, prepared His followers in no uncertain way to meet the inevitable tests and trials which would come to them some day, for they could not always carry on amid such spiritual sweetness

and peace as characterized the very early days.

It is certain that when a great Spiritual Light comes into the world, an opposing force is likewise sure to raise its head. It has ever been so in the inception of all great and divine religious systems. "It must needs be that offenses come." However, the more antagonisms and attacks against the Faith, the more loyal, courageous and steadfast became the faithful among the faithless. Tests merely became a challenge to firmness and no cause for despondency. If any one attempted in one way or another to cause division among the believers, that one merely made a thorny path for himself without in the least disturbing Bahá'í unity. To quote 'Abdu'l-Bahá: "God's Will is independent of human opinion." "Compare the days of the Manifestation of the Beauty of Abha (Bahá'u'lláh) with the days of Christ; consider this is identically like that and the same doubts and opposition are put forth (by the people)."

Another unusual teaching activity at that time was the tour of two American Bahá'í teachers (Hooper Harris and Harlan Ober) to India, for the purpose of visiting the believers and spreading the Bahá'í Message. Wide publicity was given to the Cause every place they visited, and their teaching activities took them to most of the large cities in India. This is mentioned because the tour was undertaken in obedience to an instruction from 'Abdu'l-Bahá. It shows how from the early times He called American believers to teach even in foreign lands.

At this period of the Cause there were no regularly organized teaching plans. Teaching was an individual matter and it was accomplished through study of the Revealed Words and the power of the Holy Spirit. However, it just so happened that many Bahá'ís were always traveling to and fro across the Continent for one purpose or another, mostly for business reasons, and as the greatest business in the world to a Bahá'í is to spread the Message of this New Day, traveling meant that the seeds of Truth were widely scattered. Furthermore as soon as it was known that a Bahá'í could speak to groups, that Bahá'í was invited to nearby cities, and many a fireside group was confirmed in this way.

'Abdu'l-Bahá said "I have summoned all to the conveying of the Message"

"Whosoever has a greater power of speech, whosoever has a greater power of attraction, whosoever has a greater sincerity, will advance, no matter what happens" "This is an innate Cause" Again, spiritual history repeating itself, only in a larger way Christ said, "And unto one He gave five talents, to another two, and to another one, to every man according to his several ability" So the friends used their talents according to their capacity and training, and each one arose in his own way and according to his own guidance, hoping the capacity he had and his longing to serve would attract divine assistance

A community of Bahá'ís was by now existing in many of the large cities, as well as small towns, of the United States, and in Montreal, P Q, Canada In these Bahá'í communities were gathered former Protestants from many sects, also Christian Scientists, Catholics, Jews, Muhammadans, Theosophists, and some who had never before been interested in any religion, as well as a representation from different races—all happily cooperating and enjoying true fellowship Through the effect of the Holy Revealed Words in this Dispensation, Bahá'ís had taken a new flight, antagonisms had vanished, the Light of the New Age precluded hatreds and suspicions, they communed together sympathetically, brotherhood and true fraternity had become an actual fact "And the Lord shall be King over all the earth in that day shall there be one Lord and His Name one"

In the pioneering days the Bahá'í Faith was not organized Of course religion in its purest spiritual realities, that is, the fundamentals, the essential or spiritual teachings of the Word of God, cannot be organized, but there is a second division—the laws and ordinances which concern human transactions and relations Briefly, there was nothing in the way of official committees to administer the affairs of the Cause except in certain cities, for instance in Chicago, the House of Spirituality, in New York the Board of Council, and in other cities there were committees designated as Working Committees, Service Committees, etc They

were in one sense official for in some cases the friends elected them Aside from these committees, the affairs of the Cause were administered by individuals who seemed naturally to have the necessary ability to function However, even the committees did not preclude the friends from serving and teaching in accordance with their own guidance Those were the days when the "rugged individualism" of the Americans was greatly in evidence in the promulgation of the Cause

As the years passed it was evident that these committees were rendering most valuable services It was the House of Spirituality in Chicago that initiated the work of the Mashriqu'l-Adhkar in supplicating to 'Abdu'l-Bahá for permission to build a Bahá'í House of Worship in this country This request was granted From its very inception the Bahá'í House of Worship was still another teaching effort of the utmost importance, for 'Abdu'l-Bahá's statements in many of His Tablets and in notes of pilgrims witness to the glory of this effort and its definite linking with teaching, in fact one seemed to be inseparable from the other "It is an expression of the elevation of the Word of God," said 'Abdu'l-Bahá

A very important teaching activity for Bahá'ís themselves was organized during this period, namely, the inauguration officially of the Institution in the Cause known as Unity Feasts, which are observed every nineteen days The program for, and conduct of, this meeting, has been a teaching and training medium for Bahá'ís

What were the most important teaching events of the pioneer period of the Bahá'í Cause in the United States and Canada? The answer is that it would be unwise to make even a guess, for the whole period from 1894 to 1911 inclusive, was a continued miracle—a miracle because it was made possible not because of human words and works, but because of Divine intervention and assistance The believers themselves were, for the most part, not entirely conscious that a Mysterious Power was the dynamic back of all achievement However, a few of the outstanding features of that time were

1st. The teaching about the importance of the Covenant, which teaching safe-

guarded the religion so that the Faith of Bahá'u'lláh could not be divided into sects

2nd The whole-hearted obedience to the Center of the Covenant at every point in teaching and in all that this attitude means

3rd It was fully demonstrated that "Faith is a wonder working power." The faith manifested by the believers was sublime, and some day the world will realize how marvelous a thing it was, and what these people of faith were accomplishing in their midst, it was like the faith of the early Christians, they believed truly and deeply, it was "the normal accent of life" and they translated it into the world of action

4th The spread of the Bahá'í Message far and wide without any organization, no paid teachers, nor any official Bahá'í Fund

5th It was the dawn in this country of the greatest seed sowing of Truth in all religious history. The dawn-breakers of the Occident were at work in the springtime of the Kingdom of God on earth

6th Great emphasis at all times from the very beginning on the removal of prejudice of all kinds, the promulgation of universal peace, and the establishment of the principle of the oneness of mankind

In 1908 the people of Turkey established a constitutional government through the coming into power of the Young Turks and their "Union and Progress Society." All the political prisoners were immediately freed, and 'Abdu'l-Bahá left the gloomy prison city for the freedom of the world. When asked later how he regarded His freedom, He replied "Freedom is not a matter of place. It is a condition. I was thankful for the prison, and the lack of liberty was very pleasing to me for those days were passed in the path of service under the utmost difficulties and trials, bearing fruits and results."

I was happy all that time in prison. When one is released from the prison of self, that is indeed release, for that is the greater prison. When this release takes place, then one cannot be outwardly imprisoned. Release comes by making of the will a Door through which the confirmations of the Spirit come."

Some time after 'Abdu'l-Bahá had been "delivered from the shackles of a long and

cruel incarceration," He left Haifa suddenly and began a journey which included Egypt, France and England, and then a return to Egypt

Many in the United States and Canada longed to see Him, to hear Him expound the Bahá'í Teachings, and the longing was constant and intense. However, it seemed that the actual realization of such hopes was unbelievable.

'Abdu'l-Bahá's followers in America, as well as Americans who met Him abroad were insistent, they constantly appealed to Him and with a poignancy which, as stated by Shoghi Effendi, He "found Himself unable to resist." Their passionate entreaty had, moreover, been reinforced by the numerous invitations which representatives of various interested organizations, whether religious, educational or humanitarian, had extended to Him, expressing their eagerness to receive from His own mouth an exposition of His Father's teachings."

The believers in America finally were in such a state of spiritual joy as they contemplated 'Abdu'l-Bahá's coming to this country that no words could give expression to their feelings. The very thought of His presence here was overwhelming. The fulfillment of all the hopes and prayers of His devoted followers was the historic event of His arrival in New York in April, 1912.

3 'ABDU'L-BAHÁ IN AMERICA

The Places Where He Delivered the Addresses Published in "Promulgation of Universal Peace"

New York, 780 West End Ave

Brooklyn, 935 Eastern Parkway

New York, 39 West 67th Street

141 East 21st Street

Church of the Ascension

Carnegie Lyceum

327 West End Avenue

Hotel Ansonia

273 West 90th Street

Columbia University

Bowery Mission

Washington, Public Library Hall

1219 Connecticut Avenue

Universalist Church

1700 18th Street
 Howard University
 1700 18th Street
 Metropolitan African M E Church
 1937 13th Street
 Chicago, Masonic Temple
 Hull House
 Handel Hall
 Hotel Plaza
 Hotel LaSalle
 Hotel LaSalle
 Hotel Plaza
 Hotel Plaza
 Hotel Plaza
 Hotel Plaza
 Northwestern University
 Hotel Plaza
 Plymouth Congregational Church
 All Souls Church
 Wilmette, Temple Grounds
 Cleveland, Euclid Hall
 Sanatorium
 Pittsburgh, Hotel Schenley
 New York, 227 Riverside Drive
 Montclair, Unity Church
 New York, Grace M E Church
 Hotel Astor
 Church of Divine Paternity
 Jersey City, Brotherhood Church
 New York, Metropolitan Temple
 Cambridge, 367 Howard Street
 Boston Huntington Chambers
 Unitarian Conference
 New York, Mount Morris Baptist Church
 Metropolitan Temple
 Theosophical Lodge
 Fanwood, Town Hall
 New York, Church of the Ascension
 309 West 78th Street
 Philadelphia, Unitarian Church
 Baptist Temple
 Brooklyn, 935 Eastern Parkway
 Fourth Unitarian Church (Flatbush)
 Central Congregational Church
 Montclair
 West Englewood
 New York
 All-Souls Unitarian Church
 Boston, Hotel Victoria
 The Kensington
 Hotel Victoria
 Dublin, N H Dublin Inn
 Home of A J Parsons

Eliot, Green Acre, Maine
 Boston, New Thought Forum
 Franklin Square House
 Metaphysical Club
 Malden, Mass., 34 Hillside Avenue
 Montreal, Church of the Messiah
 716 Pine Avenue
 St James Methodist Church
 Chicago, 5338 Kenmore Avenue
 Minneapolis, 2030 Queen Avenue, South
 St Paul, 870 Laurel Avenue
 Denver, Home of Mrs Roberts
 Second Divine Science Church
 Oakland, Japanese Independent Church
 Palo Alto, Leland Stanford Junior University
 San Francisco, Open Forum
 Temple Emmanuel
 Sacramento, Hotel Sacramento
 Assembly Hall
 Cincinnati, Grand Hotel
 Washington, Universalist Church
 Jewish Synagogue
 Rauscher's Hall
 1252 8th Street
 1901 18th Street
 New York, 48 West 10th Street
 Genealogical Hall
 575 Riverside Drive
 Great Northern Hotel
 2228 Broadway
 Steamship Celtic

4 TEACHING ACTIVITY, 1912-1921

The followers of Bahá'u'lláh had many varied and exceptional opportunities for spreading the glad tidings of the New Day during the period of 1912 to 1921. The first few months of the year 1912 were devoted to preparations for that momentous event—the coming of 'Abdu'l-Bahá to this country. After His arrival on that historic day of April eleventh, there was literally almost endless teaching effort, for the Bahá'ís were privileged to arrange one of the greatest teaching tours the world has ever known.

Many invitations had been sent to 'Abdu'l-Bahá before He arrived in this country, but after His arrival requests poured in from distinguished individuals, from groups, from churches, peace societies, and many other types of organizations re-

questing the privilege of hearing 'Abdu'l-Bahá, and to receive from Him those instructions which all evidently believed would enlighten them and guide their footsteps on the right path toward the goal of their hopes. He repeated often, "I have come to voice the Teachings of Bahá'u'lláh." Those who lived through almost nine months of hearing 'Abdu'l-Bahá voice the great Laws for this New Age and were close to His perfect ministry to the people of this country, recall that there seemed to be no end to the procession of real seekers, those devout souls everywhere who had been "ripened by the Holy Spirit" and who seemed to be awaiting some great spiritual event.

So from the Bowery Mission in New York, where the downcast and forlorn received 'Abdu'l-Bahá's spiritual and material blessings, to high government officials, diplomats, rabbis, clergymen, educators, scientists, workers for peace, and many others, 'Abdu'l-Bahá "voiced the teachings of Bahá'u'lláh," always emphasizing the principle of the oneness of mankind and the Most Great Peace of the world, these were the fundamentals, which, expanded and elucidated, included practically all other questions.

By invitation, 'Abdu'l-Bahá spoke in protestant churches of nearly all denominations, in synagogues, in universities, to children's classes and groups, in the homes of the rich and the poor, to Theosophists, Esperantists, and others, in most of the principal cities from coast to coast. The meetings were crowded to overflowing. The Presence of 'Abdu'l-Bahá glorified every scene, every place, every meeting, "The brilliant Light of God shone upon the West and brightened the western world." All things are under the working of divine law, and it was evident how Divine Laws were working out in every act and every word of 'Abdu'l-Bahá. How brilliantly shone the Light which He brought into the confused thought of the world! The lofty spiritual tone of all meetings cannot be forgotten for God the Almighty protects such meetings and preserves spiritual history in the making. God's Kingdom, not man's was being established on earth.

'Abdu'l-Bahá sailed from this country in December 1912, but His going did not mean inactivity on the part of His followers. Indeed He had created by His Word a family of Bahá'ís who were alive to the requirements of teaching the great principles and religious faith which He had promulgated so wisely.

"I have planted the seeds in America," said this Divine Educator. "You must nurture them and care for them. If you do this, they will yield an abundant harvest."

You must arise with superhuman strength to spread the Teachings for the Cause is great, and whosoever shall arise in this Day to teach, know thou he will be assisted by the Divine Concurrence. It is the Day of the proclamation of the Kingdom!" "Ere long this Call shall yield the most glorious results and will fill the world with its fruits."

The firm followers of the Faith arose to water the seeds 'Abdu'l-Bahá had sown; they never stopped for an instant but were working with all heart and with infinite resolution to advance the Teachings of Bahá'u'lláh. They realized more and more the greatness of the work and the greatness of the Power behind it. Reports from all over the country indicated firmness and steadfastness. A loving and compassionate Master had endowed the Bahá'ís and their work with a celestial potency, they had definite teaching plans. Contributions, too, were voluntarily and regularly sent to the Temple Fund, for they were aware of the significance of the Bahá'í House of Worship as a teacher of the Word of God, they were not just helping to erect a building but laying the foundation for unity among mankind.

Not a day passed without some effective work being accomplished. Efforts were being universalized. Heretofore in most of the cities meetings were held in the homes of the Bahá'ís, but now public meetings were being arranged in halls, libraries, hotel parlors, offices (whenever large enough), and, in a few cities halls were rented and controlled exclusively by Bahá'ís, sometimes an entire house was rented or bought and such a place became a Bahá'í Center.

Traveling Bahá'í teachers were numerous,

for one of the activities initiated at this time was classes for developing teachers. These traveling teachers served both Bahá'ís and non-Bahá'ís faithfully, effectively and spiritually. Deep gratitude was always given to these illumined souls who, without money and without price, gave and gave gloriously of the spiritual knowledge which had been so freely given unto them. Bahá'u'lláh was using them to serve His people, to stimulate and encourage the groups. Hearts of the older believers, undoubtedly thrill now at the sacrificial services they rendered, and the generations of the future will rise up and call them blessed.

These teachers traveled quite extensively, visiting almost all Bahá'í groups in this country, they also served in Canada, in the Hawaiian Islands, and in Alaska. Be it recorded here also that even during those early years, there were American Bahá'í teachers serving in Persia (now Iran), Egypt, India, Japan, and the first *world tour* of a Bahá'í teacher was accomplished. Indeed the Bahá'í teachers worked a mighty work for they themselves, by their own acts, attracted divine confirmations.

There were all types of teachers—those who could speak to crowds of people, those who wished to speak to small groups, and those whose personal work was effective beyond any description. Often persons would cross the path of Bahá'ís, and in conversation, it would be disclosed that they had heard 'Abdu'l-Bahá and longed to hear more about the Bahá'í Cause. The Bahá'ís would become radiantly happy, for in this way they would often find real Truth-seekers.

One of the greatest teaching activities was the Annual Bahá'í Convention, primarily of course devoted to the subject of the building of the Bahá'í House of Worship, but also to discuss teaching activities. Something of a mighty nature happened to the delegates to these Conventions, they became alive, refreshed, alert, and returned to their respective homes resolved to increase their teaching efforts.

At the time of each Convention there was also held a Bahá'í Congress for three successive nights. Important and eloquent Bahá'í speakers proclaimed the teachings of Bahá'u'lláh. Attracted individuals thereafter

joined the many teaching classes already organized in different parts of Chicago or in other cities. It was a very important teaching activity. The Convention of 1912 cannot be compared to any other Convention for 'Abdu'l-Bahá's Presence gave it a unique spiritual atmosphere impossible to describe. He Himself had said that a deep spiritual experience cannot be expressed in words. The Convention of 1920 was memorable and glorious. Mr. Louis Bourgeois's model for the Bahá'í House of Worship was chosen at that time, and the most important magazines and newspapers of the entire country (and even the press of foreign countries) featured the Temple during and after this Convention.

The Woman's Assembly of Teaching in Chicago was organized during this period and it functioned vigorously for a number of years.

The Bahá'í Congress held in San Francisco at the time of the Panama-Pacific Exposition was a wonderful teaching project, the international aspects of which were far-reaching.

The first Amity Convention for harmony between the races was held in Washington, D. C., and certainly this, too, was a teaching activity far-reaching in its effect, for it was the first time in the history of this country that a Convention had been held for that purpose. It was organized through the instructions of 'Abdu'l-Bahá and was founded upon the heavenly teachings revealed in this Day. It resulted in the organization of many other Amity Conventions, and in the formation of National and Local Amity Committees which functioned successfully and became an institution of the Administrative Order in this country.

Of all teaching activities during this period perhaps the fireside groups were the most effective. Some Bahá'ís who are now in the front ranks serving the Faith brilliantly, joined the Cause in this way during those years.

Well known people throughout the country, distinguished in one way or another, heard the Bahá'í Message at these fireside groups or through very effective personal work, and as a result some officials, clergymen, prominent peace advocates and others

were the recipients of Tablets (letters) from 'Abdu'l-Bahá

During these years the Tablets revealed by this Divine Exemplar from His home in the Holy Land on the subject of the peace of the world were voluminous. He firmly, and with no equivocation whatsoever, indicated that purely political questions must be subordinated to this great question of peace.

In August 1920 and in January 1921 'Abdu'l-Bahá's Tablets "To the Central Organization for a Durable Peace" at The Hague, were published in America and these fortified the Bahá'í teachers with added spiritual knowledge for 'Abdu'l-Bahá fully explained Bahá'u'lláh Revealed Words on Peace and recorded in detail the Bahá'í Plans and requirements for Universal Peace.

'Abdu'l-Bahá's emphasis on the subject of religious unity was given wide publicity—that there must be a new vision, a complete sincerity of intent and purpose in this great study, a united effort, definite progress in the field of pure religion for the foundation of all divine religion is one, and understanding of this fundamental truth was of the first importance. Some ripe souls in the churches attended Bahá'í meetings and classes, were convinced of the divine origin of the Bahá'í Faith, and in time did strive as Bahá'ís in teaching the unity of religious thought of the whole world.

Another teaching activity of this period which was most successful was the gathering of the Bahá'ís and their friends every summer at Green Acre, Eliot, Maine. Teachers and friends traveled to this Center every year, proclaimed the Bahá'í Faith definitely and directly at well arranged public meetings and taught classes and individuals. Many Bahá'ís have told their story of being confirmed and brought into the Faith in that Center, which later developed into the first Bahá'í Summer School and Bahá'í Summer Colony.

The One Hundredth Anniversary of the birth of Bahá'u'lláh was an occasion "for the universal proclamation of the supreme mission of that great and radiant Manifestation." On November 12, 1917 a memorable Festival and Convention for Teaching was held in Chicago, and proved a most wonderful opportunity for the Bahá'ís, charged

with delivering the Bahá'í Message to a waiting world, to declare that the prophecies in all the Holy Books had been fulfilled in the Revelation of Bahá'u'lláh. Similar gatherings were held in New York and other cities.

The organization of Bahá'í Children's Classes was also a very definite work of this period. Bahá'í groups in all the larger cities devoted much effort to this very important activity.

From year to year the publishing of Bahá'í literature was one of the great teaching efforts, for the then National Committee known as the Bahá'í Temple Unity was giving this subject a more or less organized and authoritative status. Non-Bahá'ís were eager for Bahá'í literature, they wanted the Holy Words to study, something that would bring them closer to the Faith. It was provided through the work of those indefatigable servers who realized its importance. Study of this branch of teaching indicates what a big and vital work was accomplished, because the faith and devotion of the workers was so deep and real.

The Bahá'í Magazine, "Star of the West," continued to develop through this period and proved to be one of the greatest teaching mediums for therein were published many of the Addresses of 'Abdu'l-Bahá and vitally important Tablets. Precious indeed beyond any material value are the bound volumes of these magazines.

About this time 'Abdu'l-Bahá revealed what are known as the *Teaching Tablets*, now printed under the title *America's Spiritual Mission*. According to these instructions the country was divided into sections or regions, including the Northeastern States, Southern States, Central States, Pacific Coast area, Dominion of Canada, etc. These Tablets were so stimulating that almost immediately there were new journeys for teaching. Many times two teachers traveled together. A special effort was made in the Southern States, and hundreds and thousands both white and colored people heard the Bahá'í Message. Several teachers also traveled throughout the West and it is recalled that one teacher reported speaking to one hundred and thirty-three different groups on just a short tour. One has only to review the history of this period to realize

how faithfully the teachers shared their knowledge of the Bahá'í Teachings with the world

In 1920 a National Teaching Committee was appointed, as well as Regional and Local Teaching Committees throughout the country. These Committees and their work constituted an immense forward movement, they functioned marvelously, there was life—the life of the spirit—in their work, there was intense fervor and enthusiasm.

Undoubtedly the crowning event of the latter part of this entire period was the arrival in this country of the distinguished Bahá'í teacher from Persia, a precious gift from 'Abdu'l-Bahá to the Bahá'í teaching program in America for 'Abdu'l-Bahá had said He would send us "a ripened soul." He did fulfill this promise in the person of Jenab-i-Fadil who He said had been "growing for a long time," that "he was wise, well informed and a thinker, a revered person, learned, sincere, humble and severed from mortal things."

Jenab-i-Fadil's arrival in this country produced the greatest happiness, and he was welcomed with true Bahá'í hospitality. Literally volumes could be written about his brilliant services to all, Bahá'ís and non-Bahá'ís. He traveled from the Atlantic to the Pacific, visiting every Bahá'í Center enroute and in each Center he spoke before crowded audiences in churches, colleges, organizations of every kind. Indeed he traveled a pathway of Light, the Light of the Kingdom, and there is no doubt that thousands and thousands heard the Bahá'ís Message proclaimed by him in a scholarly manner. He served sincerely and brilliantly, and, with wisdom, graciousness and eloquence. He proved to be indeed 'Abdu'l-Bahá's "gift to America." The story of his teaching tour when recorded in detail will form a unique and brilliant chapter in the Bahá'í history of this country. This blessed sage and revered Bahá'í teacher was loved by every Bahá'í, and his work was so deeply appreciated that it greatly surpassed any adequate expression of gratitude.

During World War I, in progress during some of the years of this period, outer communication between 'Abdu'l-Bahá and His followers was almost completely cut off, but

this really enhanced the working of mystic forces. The Bahá'ís prayed and worked and faithfully tried to translate into the world of action the divine and sublime instructions they had received. 'Abdu'l-Bahá's followers had a spiritual mission, they tried to accomplish it. They lived in and for their mission, they were building on the bedrock of reality, and they kept the balance most of the world had lost.

With the ascension of 'Abdu'l-Bahá in 1921, the Bahá'í Faith passed into another and distinctly different period of development. The Tree of the Covenant continued to grow, and from His Supreme Heights of Glory 'Abdu'l-Bahá must have witnessed how His wishes were being fulfilled. He had said "When I leave the world I want My heart to be assured that the Blessed Beauty (Bahá'u'lláh) has self-sacrificing servants who, in the utmost reverence, arose to serve the Cause of God." Many self-sacrificing servants and maid-servants did arise and serve, and historians of the future will record the stirring details of their loyal services.

To make a beginning of the future record of teaching activity in those years associated with the Master, the following list has been compiled by one of the friends having first-hand knowledge of the Bahá'í work in various parts of North America. These teachers have accomplished their work and passed on to their reward in the Abhá Kingdom.

Thornton Chase
 Lua Getsinger
 Howard MacNutt
 Arthur Pillsbury Dodge
 Hooper Harris
 Helen S. Goodall
 Nathan Ward Fitzgerald
 Mrs. Agnes S. Parsons
 Charles F. Haney
 Henrietta Wagner
 Mrs. Ida Finch
 Mother Beecher
 Mr. J. W. Latimer
 Mr. and Mrs. Myron Potter
 Wm. H. Randall
 May Maxwell
 Dr. D'Evelyn
 Annie Parmington
 Claudia Coles

Joseph Hannen
 Alma Knobloch
 Mr and Mrs Nash
 Mrs Katherine Ives
 Mr and Mrs Paul K Dealy
 Isabella D Bnttingham
 Edward Getsinger
 Mary Stokes MacNutt
 William H Hoar
 Mrs Pearl Battée Doty
 Mr Charles Ioas
 Mrs Clark
 Nathaniel Clark
 Mrs Barbee
 Sarah J Farmer
 Albert H Hall
 Grace Ober
 Alfred E Lunt
 Mabel Rice-Wray Ives
 Howard Colby Ives
 Mrs Mary Revell
 Shahnaz Waite
 Mrs Ida B Slater
 Josephine Cowles deLagnel
 Pauline Hannen
 Dr Clement Woolson
 Charles Sprague
 Dr Zia Bagdadi
 Helen Ellis Cole
 Mrs Dixon
 Mrs Fred Woodward
 Charles Greenleaf
 Elizabeth Greenleaf
 Byron S Lane
 Mrs Grace Krug
 Gertrude Buikema
 Dr Thatcher
 Dr and Mrs Rufus Bartlett
 Mrs Mary Hanford Ford
 Mrs Emma Foster
 George Lesch
 Mrs Aimée Jaxon
 Mrs Eva Webster Russell
 Dr Susan I Moody
 Mrs Frances A Rowe

5. TEACHING ACTIVITY, 1922-1936

The year 1921 was a momentous one for the American Bahá'í community for just as it started to accelerate the vast teaching program outlined in the remarkable series of Teaching Tablets revealed by 'Abdu'l-

Bahá during the latter years of the first world war in 1916-1917, the news of His ascension to the Abhá Kingdom on November 28 came as a sudden and overwhelming blow. The greatest Teacher and Exemplar of the Faith was no longer present with His unerring guidance and it took the friends some time to realize that the Light of the Covenant had been transferred from the eye to the heart and that His words "I am always with you, whether living or dead, I am with you to the end," would serve as an eternal inspiration for the eventual fulfillment of His Divine Plan.

However, the Master, anticipating His final call, began to lay the foundation for His vast teaching program with His instructions to believers and returning pilgrims that now was the time for the establishment of Spiritual Assemblies throughout the United States and Canada, for one of the main functions of these administrative bodies was the promulgation of the Word of God in their particular city or town. To assist with this new responsibility, he sent the renowned Persian teacher, Jinab'i-Fadl to America to explain the method of formation and the functions of trusteeship invested in a Spiritual Assembly.

In order to initiate the teaching program outlined in the Teaching Tablets, the North American continent, for some years, had been divided into five sections—the North-eastern States, the Southern States, the Central States, the Western States and the Provinces of the Dominion of Canada, and a National Teaching Committee of nineteen members with regional secretaries had been appointed to direct the teaching activities in each section and to assist local Assemblies to enhance the scope of their teaching work. This committee published a series of Bulletins, replete with the news of activities in each section of the country and stimulating quotations from the Master's talks and Tablets, ably edited by Mrs Mariam Haney. Such a large committee proved to be unwieldy, and in 1922 a committee of five members was appointed with its headquarters on the eastern Coast. Later on, during this period, this program was again changed and a National Teaching Committee was appointed with a representative in each of

'A New Commandment I give unto you that ye love one another'
—Jesus Christ

Convention for Amity Between the Colored and White Races Based on Recently Teachings

May 19 20 and 21, 1927
Congregational Church
10th and G Streets N W
Washington D C

Morning Sessions 10 30 o'clock Evening Sessions 8 30 o'clock

Half a century ago in America slavery was abolished

Now there has arisen need for another great effort in order that prejudice may be overcome

Correction of the present wrong requires no army for the field of action is the hearts of our citizens. The instrument to be used is kindness the ammunition—understanding. The actors in this engagement for right are all the inhabitants of these United States

The great work we have to do and for which this convention is called is the establishment of amity between the white and colored people of our land

When we have put our own house in order then we may be trusted to carry the message of universal peace to all mankind

"Union and harmony are the cause of the order of the world and the life of nations"
—Bahá'í Faith

'Exercise your rights in such a manner as not to injure another man's rights'
—Terence

Program

Thursday Evening, May 19th

Chairman, Mr WILLIAM H RANDALL of Boston
Invocation Rev Dr JASON NOBLE PIERCE
Music—Great Day of God
Address—The Relation of the Times to World Wide Peace
Ex Senator MOSES B CLAPP
Address—The Radiant Century of the Passing of Prejudice
Mr ALBERT VAIL of Chicago
Heart Songs of a People Dunbar Community Singers
Mr W SCOTT MAYO Director
Story of the Songs Mrs GABRIELLE PELHAM
The Songs
Sing Away
See Po and Twenty Elders
I Dare to Hear Nobody Pray
Go Down Moses
Standing in the Need of Prayer
Deep River
Were You There When They Crucified My Lord?
Solo—"Nobody Knows Bye and Bye" Burleigh
Mrs HENRY GRANT
Solo—"Mammy" —"If All Maroon Cook"
Master LEONOR COOK

Friday Morning, May 20th

Chairman Mr ALBERT VAIL of Chicago
Address—The New Co operation Honorable THEODORE BURTON
Address—Racial Understanding Mr C LES COO, of Louisville
Violin Solo—"The Cyprian Song" S Calverdy Taylor
Mr JOSEPH DOUGLASS
Address—The New Springtime Mr LOUIS G GREGORY

"Requite injury with kindness"

—Lao tai

"This world of ours is one city"

—Epictetus

Friday Evening, May 20th

Chairman, Dr A L LOCKE of Howard University
Address—Duties and Responsibilities of Citizenship
Honorable MARTIN B MADDEN
Music—Miss LULU YERX CHILDREN, Dean Howard University Conservatory of Music will present the Howard University Chorus in excerpts from "Hiawatha Trilogy" by the Anglo African composer, S Calverdy Taylor
Address—The New Internationalism and Its Spiritual Factors
Mr ALFRED MARTIN of New York

Saturday Morning, May 21st

Chairman, Mr MOUNTFORT MILLS of New York
Prayer — — — — — Ora GIBSON
Address—A New Pathway to Universal Peace
Mr WILLIAM H RANDALL of Boston
Vocal Solos—(a) Thou Art Risen S Calverdy Taylor
(b) The Warrior — — — — — Burleigh
Address—Bible Prophecies of Universal Brotherhood
Mr ARTHUR SOUTHWELL of California

Saturday Evening, May 21st

Chairman Mr HOWARD MACNUTT of Brooklyn
Address—Colored Poets and Their Poetry
Mrs CORALIE FRANKLIN COOK
Music — — — — — HOWARD UNIVERSITY GLEE CLUB
Mr W ROY TINS Director
'Just You,' 'Deep River,' 'Go Down, Moses' — — — — — Burleigh
Address—The Solution of the Race Problem in the Orient
JENKINS FAIRIE MAZANDARANI of Persia

"Do as you would be done by"

—Zoroaster

"Thou shalt love thy neighbor as thyself"

—Moses

Great Day of God

Great Day of God, long looked for,
Thy dawn we do proclaim
Great day when every nation
Shall praise His Holy Name
Great Day of resurrection
Of unity and love
Soon bright in all its splendor
Thy Sun shall shine above

Great Day of God All glorious
Great Day of Peace, so blest
The thought of Thee brings gladness,
And dictates every breath
Great Day of one religion
When all are understood
One faith in Life Eternal
One God one Brotherhood

Patronesses

Mrs Ernest Bicknell
Mrs Theodore Vernon Boynton
Mrs William E Chamberlin
Mrs Louis Cohen
Mrs Coralie Franklin Cook
Mrs Edward Costigan
Mrs Stephen B Fikins
Miss Mary Gwynn
Mrs William Hitz

Miss Caroline L Hunt
Miss Julia Lathrop
Miss Gertrude MacArthur
Mrs Henry Cleveland Perkins
Judge Kathryn Sellers
Mrs Ethel M Smith
Mrs Walter Ufford
Mrs M C VanWinkle
Miss Joy Webster

Mrs Laura Williams

Committee of Arrangements

Mrs Edridge Roger Boyle
Mrs Charles F Hasey
Mrs Gabrielle Pelham
Mrs Arthur Jeffrey Parsons
Miss Martha Root

"If men could only learn the lesson of mutual tolerance, no understanding and brotherly love, the unity of the world would soon be an established fact."

—Abdul Baha

No collection will be taken at any session

Program, First Bahá'í Race Amity Conference, Initiated by 'Abdu'l-Bahá

the five divisions and coordinated by a chairman and secretary. With the ever-expanding growth of the Bahá'í Faith came the need for greater concentration, and a national committee was created with members representing an eastern and western section of the country headed by a chairman in one section and a vice-chairman in the other section. Finally toward the end of this period, a smaller committee, centered on the Pacific Coast was appointed and was assigned the additional functions of training teachers, directing the itinerary of traveling teachers, enrolling isolated believers and preparing groups for the formation of Spiritual Assemblies.

About a year after Shoghi Effendi took up his mission as the appointed Guardian of the Bahá'í Faith in accordance with the provisions of the Will and Testament of Abdu'l-Bahá, his second message (March, 1922) to the western friends contained these words "Now is the time to set aside, nay, to forget altogether, minor considerations regarding our internal relationships, and to present a solid and united front to the world, animated by no other desire but to serve and propagate His Cause." A year later he further aroused us from the inertia which followed the passing of the Master by this clarion call "How great our privilege to labor in this Day in the Divine Vineyard! Is it not incumbent upon us to arise and teach His Cause with such an ardor which no worldly adversity can quell, nor any measure of success can satiate?" To further reinforce the friends in their united efforts he again sent Jinab'i-Fadl to America to aid the inauguration of a nation-wide teaching campaign.

The results of the teaching tour of this learned Persian teacher were manifold. Numerous societies for peace, international clubs, women's organizations and progressive movements offered their platforms for his lectures which so impressed these organizations that in later years they were again happy to open their doors to other visiting Bahá'í teachers. One of the outstanding meetings of this period was a two-day conference for World Unity held in San Francisco, March 20-22, 1925, with Dr. David Starr Jordan, President of Stanford Univer-

sity serving as honorary chairman, and such outstanding speakers as Dr. Aurelia Reinhardt, President of Mills College, Professor Kenneth Saunders, Professor J. V. Bretwieser, Rabbi Rudolph I. Coffee, Dr. W. J. J. Byers, representing the Negro race, Dr. Ng Poon Chew, a Chinese editor, Dr. Torao Kawasaki, the Honorable Clinton N. Howard and Jinab'i-Fadl who pointed the way to real peace and world brotherhood.

In 1922 the first Western States Teaching Conference was inaugurated in San Francisco with delegates in attendance representing all the Western and Rocky Mountain States, the Hawaiian Islands and British Columbia. A second successful conference was held in 1924. During this same period a number of conferences and public meetings were held in the Chicago area for the Central States and Green Acre provided a summer session for similar programs for the eastern friends.

The National Spiritual Assembly in 1926 sent a special appeal to forty-five "thoroughly informed, capable, experienced and distinguished Bahá'ís" of this continent to arise as teachers directly representing that body to make a supreme effort to spread the Glad Tidings in their respective localities and elsewhere as their resources and personal plans would permit. This step was an early fore-runner of the effective appeals that were later to make the goal of the Divine Plan nearer of attainment.

The year 1926 also witnessed the start of a series of World Unity Conferences at which leaders in the fields of education, science, philosophy, ethics and religion were called upon to interpret the fundamental principles of human association capable of overcoming traditional prejudices and promoting the ideals of brotherhood and world peace. Several prominent Bahá'ís in collaboration with liberal ministers, college professors and scientists sponsored this movement which became a strong factor of indirect teaching of the principles of the Bahá'í Faith. From March 1926 to June 1927, these conferences were held in the following cities: Worcester, Green Acre, Philadelphia, Buffalo, Cleveland, Boston, Dayton, Chicago, New York, Springfield, Mass., New Haven, Rochester, Hartford,

Montreal, Quebec, and Toronto, Ontario. A few of the prominent speakers at these conferences included Dr Herbert Adams Gibbons, the noted historian, Chancellor Capen of Buffalo University, Professors Kirtley F Mather and William E Hocking of Harvard, Professor Joshi of Dartmouth, Dr Teh-yi Hsieh, Professor Adolphus Miller, Rabbi Silver of Cleveland, Alfred W Martin of the Ethical Culture Society, Rev John Herman Randall, Mr Mountfort Mills, Mr Horace Holley and Jinab'i-Fadl. In commenting on these conferences, the *Boston Evening Transcript* on December 11, 1926 printed the following "Whether we regard world unity as a feasible program or a remote, unattainable ideal, the fact that prominent scientists, educators and statesmen, as well as representative Christians, Jews and followers of other faiths are willing to participate in a public meeting devoted to this object is a very significant indication of the new trend." The Institute of World Unity was founded as a result of these conferences and for some years published a monthly magazine interpreting the spirit of the New Age.

The National Teaching Committee of 1929 made definite plans to develop platforms for the unity between fundamentalists and modernists, for the solution of the social-economic problems based upon the Bahá'í Teachings, for an approach to social service workers, to study modern educational methods in order to develop a Bahá'í program and for the study of movements and groups working for racial unity. This period was marked by a series of inter-assembly teaching conferences held in different parts of the country which were productive of far-reaching results. In 1931, the National Teaching Committee announced nineteen different methods for the presentation of the Faith and the following year a series of instructive teaching bulletins was started. The next few years witnessed the development of many teaching circuits and groups of traveling teachers toured surrounding areas, thereby widening the scope of interest in new fields which later were productive of many new Bahá'í groups and Assemblies.

A survey of the American community in

1935 showed that there were 12 States without a registered believer. It was at this time that the Guardian made his first appeal for Bahá'í pioneers to go forth to teach and to settle in these areas. The time for lectures on the philosophy of the Faith had temporarily passed, for in the words of Shoghi Effendi "The Cause is not a system of philosophy, it is essentially a way of life, a religious faith that seeks to unite all people on a common basis of mutual understanding and love and in common devotion to God." Pioneers and teachers started out into virgin territory to carry the banner of Bahá'u'lláh. The National Spiritual Assembly accepting its responsibility for sustained teaching assistance in the new areas, especially in the Southern States, began to hold its sessions in new cities with public meetings, in order to stimulate the teaching work. The first of these meetings was held in Nashville which was the occasion of a historic event for the South, as a public presentation of the Faith was held in the large ball-room of the leading hotel of this City with a mixed audience assembled for the first time without segregation. Other meetings of this type were held in Knoxville, Washington, D C, Lima, Urbana, Los Angeles, San Francisco, Portland, New York and Chicago.

During this period dating from the passing of 'Abdu'l-Bahá, the National Assembly issued a series of printed leaflets, titled "A New World Order," which were mailed to a large selected list of prominent people. It also maintained Mr Louis Gregory and another teacher constantly in the teaching field for a number of years. Space does not permit a complete list of the many teachers who lent their aid at this time, but the following list includes a number who made extensive and nation-wide teaching tours throughout the States and Canada: Martha L Root, May Maxwell, Keith Ransom-Kehler, Elizabeth Greenleaf, Lorrol Schopf-flocher, Orcella Rexford, Dr Susan I Moody, Wm H Randall, Howard and Mabel Ives, Dr Ali-Kuli Khan, Howard McNutt and Mason Remy.

When the annual Bahá'í Convention was assembled in the Bahá'í House of Worship in 1936, the delegates were greeted with the

cabled appeal from the Guardian which urged them to "Ponder historic appeal voiced by 'Abdu'l-Bahá (in) Tablets (of) Divine Plan Would to God every State within American Republic and every Republic in American continent might ere termination this glorious century embrace light (of the) Faith of Bahá'u'lláh and establish structural basis of His World Order" This appeal set in motion a nationwide and systematic teaching campaign and a special teaching fund of \$30,000 00, to which the Guardian, himself, was the first contributor, was budgeted for this purpose Thus the foundation for the intensified Seven Year Plan was laid

6 TEACHING ACTIVITY, 1937-1944

The last seven years of the first Bahá'í century gave to the American believers the epochal opportunity to inaugurate the world mission to which 'Abdu'l-Bahá called them, in the tablets of the Divine Plan "Every one of the important souls must arise, blowing over all parts of America the breath of life" Calling upon them to follow in the footsteps of the heroes of the first seven years of the first Bahá'í century, the Guardian cabled on October 29, 1933 "The Dawn-Breakers in previous age have on Persian soil signalized by their acts, the birth of the Faith of Bahá'u'lláh Might not American believers, their spiritual descendants, prove themselves in turn capable of ushering in on world scale the civilization of which that Faith is the direct source and sole begetter"

To parallel the spirit, dedication, and self-sacrifice of the Dawn-Breakers, the American Bahá'ís arose to achieve the goal set for the seven year plan, and in so doing to lay the foundation for the world teaching mission envisaged in the Divine Plan Did not Shoghi Effendi call for this spirit of dramatic and dynamic effort on their part, in his message of June 21st, 1932 "Feel impelled to appeal to entire body of American believers to henceforth regard Nabil's soul-stirring Narrative as essential adjunct to reconstructed teaching program."

In fact, in order to get the spiritual setting for the accomplishment of the arduous tasks of the Seven Year Plan, we

must turn back to the pregnant years of 1932-33. For in that period the exterior ornamentation of the Temple was started, and a reconstructed plan for our teaching work projected The purpose of this plan was to release a new creative spirit in each individual, causing them to arise to new heights of sacrificial teaching service of increasing intensity, to coordinate all these pulsating and driving efforts into a constructive dynamic whole, to reinforce the pioneer teachers with not only the spiritual and moral, but also the material and organized strength of the entire community Thus the power of the Holy Spirit might be canalized and more effectively brought to the people, perishing in their thirst for the water of life Therefore, the reconstructed teaching plan while seeking to renew individual acts of heroism for the Faith, yet reinforced those services by the united influence of all the Bahá'ís, and the pioneer teacher became a strong outpost of the new world order of Bahá'u'lláh The spirit of the reconstructed plan was to raise individual effort to collective service, and in so doing laid the foundation for the work of the Seven Year Plan, which the Guardian referred to, as "the greatest collective undertaking in the annals of the first Bahá'í Century."

The Seven Year Plan was inaugurated by the Guardian by his message to the 1936 Convention "Would to God, every State within American Republic and every Republic in American continent, might ere termination of this glorious century embrace the light of the Faith of Bahá'u'lláh, and establish structural basis of His World Order." At that time there were Spiritual Assemblies in twenty-six of the sixty States and Provinces of the United States and Canada, including Alaska, Hawaii, and the District of Columbia. During the first forty-three years of the development of the Faith in North America, the Faith had established its administrative posts in twenty-six States and Provinces, whereas the Seven Year Plan contemplated establishment of Spiritual Assemblies in a seven year period in the remaining thirty-four areas At that time ten States and Provinces did not have even one Bahá'í Furthermore, these States

and Provinces were found to be the most backward of the country, not only from the standpoint of religious intolerance, but also from the standpoint of educational development, cultural achievements, and economic welfare.

The status of the Faith then, in North America, in 1937 presented a picture of seventy-two Spiritual Assemblies in twenty-six States and Provinces, twenty-four Bahá'í Groups, 246 isolated Bahá'ís, with the Faith established in 303 cities.

On December 31, 1943 (five months before the close of the Seven Year Plan), there were 132 Spiritual Assemblies, 220 Bahá'í Groups, 984 isolated Bahá'ís, with the Faith established in every State and Province, and in over 700 cities. On the same date there were only five areas without Spiritual Assemblies, but the Bahá'ís in the key cities are working diligently and Spiritual Assemblies should be formed shortly. Thus as the Bahá'í year draws to a close, we see before us the attainment of the complete victory of the Seven Year Plan.

Little did the Bahá'ís, assembled at the 1936 Convention, realize the sacrifices, efforts and deeds of spiritual valor, the tasks which they were assuming would entail, as well as the separations from home and family, the continuous adjustment of the lives and fortunes of so many to the greatest spiritual campaign ever attempted. The friends however were firmly united in their determination to fulfill the divine tasks assigned them by their beloved Master, and now set in motion by the Guardian. While they planned on itinerant teachers to carry the work forward, with carefully laid plans of follow-up, yet the achievement of the goal required the settlement of ever-increasing numbers of Bahá'í pioneers in the virgin areas of the country. This was brought pugnantly before the believers by Shoghi Effendi, by his cable of May 19, 1936 "Convention plea addressed to American believers cannot achieve its purpose unless dauntless pioneers promptly arise and, forsaking their homeland, permanently reside in countries where light of Faith has not yet penetrated." Some twenty daring souls immediately left their home ties, and went to the newly opened areas as settlers.

As the Plan progressed and its needs became more apparent, many souls arose to test their strength in the field of spiritual service, so that since the inception of the Plan 225 "holy souls" have "scattered more widely throughout the length and breadth of the American continent"—and earned the "lasting gratitude of the present generation of believers in both the East and West," and have, as the Guardian in his latest message acclaimed, "vouchsafed the special benediction of the Concourse on High, and made the recipients of the imperishable bounties of Him Who is the Divine Author of the Plan itself."

The first year of the Plan was marked by a deepening of consciousness on the part of all the friends of the magnitude of their task, and the sacrifice and devotion required for "resounding victory." Some twenty pioneers left their homes and established themselves in virgin areas, circuit teaching was expanded, and follow-up work and assistance aggressively carried forward.

The second year found deepening consciousness and devotion to duty translated into action on all fronts. Action on the part of individuals, action on the part of groups, action on the part of Assemblies, and a more complete orientation of our collective activities to the tasks of the great teaching program. The doors of guidance opened and the confirmations became so overpowering, that no effort, however feeble, was without result. The Guardian himself, expatiating on the confirmations of the Holy Spirit on the intrepid pioneers of the new day, dramatically challenged every Bahá'í with his urgent appeal "Let the doubter arise and himself verify the truth of such assertions."

In January, 1939, the Guardian aroused greater enthusiasm and created a spiritual upheaval by his call for the settlement of the nine remaining virgin areas by "nine holy souls, who, independently or as deputies, will promptly, fearlessly volunteer to forsake their homes, cast away their attachments and definitely settle in these territories to lay firm anchorage of the Administrative order of this undefeatable Faith." Within a few weeks the National Spiritual Assembly had approved the application of

three of these holy souls, and before the impetus of this call had waned, not only nine had offered their lives and services for this divine mission, but nine times nine, a total of eight-one had arisen for the victory of the Faith.

The third year was marked by an energy of enthusiastic service such as the Faith had never demonstrated in this country. The entire continent arose as one unit, throbbing with an insatiable desire for service in this greatest spiritual drama.

Early in the third year, all the virgin areas were settled, teaching circuits for the newly established centers were arranged, and follow-up work actively under way.

In the sixteen Southern States the Faith spread very rapidly. Up to the beginning of the Seven Year Plan, there were only eight Assemblies, two groups and sixteen isolated Bahá'ís, while in six states there were no Bahá'ís. By the end of the third year, the sixteen States could boast of nine Assemblies, twelve groups, and ninety isolated Bahá'ís, with some Bahá'ís in every State.

In Canada likewise the Faith spread like wildfire from East to West. In 1936 there were two Assemblies, no groups, and only four isolated Bahá'ís. By the end of the third year, there were five Assemblies, and all virgin areas settled. Teaching circuits were taking place everywhere and study groups developing in most of the larger cities.

Even the most northern outpost of the United States, Alaska, felt the warmth of the Bahá'í spirit by settlement of one of the "holy souls," followed quickly by another pioneer, and the confirmation of the first Bahá'í in Alaska under the Seven Year Plan.

During the third year, the Guardian spurred the Bahá'ís to even further effort, by calling for 100 Spiritual Assemblies by the end of the Bahá'í year. Notwithstanding two Assemblies were disbanded during the year, the Convention found 102 Spiritual Assemblies in the roll call, as contrasted to the 100 suggested by Shoghi Effendi.

The fourth year (1940-1941) called for close consolidation of the gains won during the first three years of the plan, as well as steady expansion of the Faith in all these

new areas. Up to this time, teaching work in the virgin areas had been directly supervised by the National Teaching Committee, but with the settlement of these virgin areas, and the increasing work in connection with the developing projects throughout the country, it was found desirable to place all sections of the country under auxiliaries of the National Teaching Committee, and thus ten additional Regional Teaching Committees were appointed, bringing the total to twenty-two. During this year, while many areas were strengthened, the over-all picture found seven less Assemblies at the end of the year, and an increase in the virgin areas from twenty-six to twenty-nine.

The fifth and critical year of the Seven Year Plan, found a new resurgence to sacrificial service, and increase in the number of pioneers and settlers, as well as sustained teaching activity throughout the country.

During this year the Guardian gave greater responsibility to the believers by indicating that each State and Province must have a Spiritual Assembly by the end of the first Bahá'í Century. With this increased responsibility, there was increased activity on the part of the friends. This enlarged task, at the same time, necessitated the focusing of all activities on the unfinished tasks of the Seven Year Plan; and concentration on key cities in each virgin area.

During this year the problems were further increased by a great many Assemblies reverting to group status through the application of the administrative principle that only Bahá'ís living in the civil limits could belong to an organized community. Thus during the fourth and fifth years of the plan twenty-two Assemblies reverted to group status.

Notwithstanding these problems, the new resurgence of spirit and service brought the virgin areas without Assemblies down from thirty-one to twenty-four, and the number of Spiritual Assemblies in the country up from ninety-five to 101.

"Upon the crucial year ahead hinge the fortunes of this historic crusade," was the challenge of the Guardian to the Bahá'ís at the 1942 Convention. The "fate of the seven year plan is seriously hanging in the balance." "The present tempo of teaching

activities is clearly insufficient to insure definite all-embracing victory" "Swift action, boldly conceived, unanimously supported, systematically conducted, can alone retrieve present situation"

The Convention of this sixth year focussed its entire attention on the unfinished tasks of the Seven Year Plan The "Guardian's Summons to Teaching" was issued in September, carrying the startling information that our progress had not been sufficient since the Convention to insure success, and calling for eighty-one pioneers to complete the establishment of Spiritual Assemblies in all the virgin areas Within a few weeks the National Teaching Committee received a flood of pioneer offers, and by January 1943, over thirty-two were in the new fields of service

The spirit of activity aroused by the seriousness of the plight of the Seven Year Plan, brought new victories, and the most critical year, on whose activities hung the fate of the Seven Year Plan turned out to be the most successful year of the Plan During the year, 105 pioneer settlers entered the virgin areas, there were established twenty-eight Spiritual Assemblies, the largest number in any one year of the history of the Faith in North America, and the virgin areas were reduced from twenty-four to seven The total number of Assemblies rose from 101 to 124, the number of groups from 203 to 220, and the number of isolated Bahá'ís from 872 to 984

The Guardian indicated his joy over the manner in which the believers had responded to the crying needs of the eleventh hour, with his usual gracious words of encouragement. "I acclaim magnificent victory in the teaching field during the course of the sixth year of the Seven Year Plan I heartily congratulate the National Teaching Committee and feel proud of its high endeavors, and of the self-sacrifice of the beloved pioneers"

The last year of the first Bahá'í Century, the last year of the Seven Year Plan, set for its unique goal, and service to the Faith of Bahá'u'lláh, three distinct teaching activities, first, the completion of the unfinished tasks of the Seven Year Plan; second, the carrying forward of a great national teach-

ing campaign to fittingly close the first century of the Bahá'í Era, and third, preparation for the great celebrations and teaching activities of the Centennial period

At this writing there are only five remaining virgin areas without Spiritual Assemblies, requiring only nine Bahá'ís to complete the task, and thus fulfill, in its entirety, the Seven Year Plan, and achieve for America the first step in its glorious spiritual mission

The One Hundredth Year teaching campaign throughout the country surrounds four main themes, the principle causes of the ills of the world today, as well as the pillars of the divine plan of Bahá'u'lláh for the healing of the nations—Race Unity, Religious Unity, World Unity, and The Manifestation of God Thus national program gives for the first time, an over-all teaching program toward which the teaching resources of the Faith might be oriented, and the plans of all National committees, Assemblies, Regional Committees, Groups and Isolated Bahá'ís be focussed Thus the entire Bahá'í Community, from East to West, from North to South, shining in the splendor of complete and resounding victory of the Seven Year Plan, has set the country aglow with a conflagration of spiritual power, bringing to a fitting climax the power of Bahá'u'lláh in these closing days of the first Bahá'í century

While, of course, statistics do not carry anything of the spirit, or devotion of those who make the history they portray, yet the fortunes of the Seven Year Plan may be followed in the statement appended to this report, which shows how the Faith has expanded during the period when the Seven Year Plan was successfully carried to its appointed goal

It is entirely impossible to portray even in the slightest degree the inspiring services of the friends individually or collectively in the greatest spiritual drama of American History, nor to pay proper tribute to the sacrifices of our glorious pioneers—to say nothing of the deep gratitude for their spiritual conquests. Each and every one has recounted how the doors of guidance have opened before them—each has most enthusiastically told of the overwhelming

confirmations which have come to them from the realms on High—all have felt themselves drawn ever nearer to Bahá'u'lláh as they have striven to grow closer to Him. Indeed, the spiritual tumult of the past seven years has deepened the spirit of faith in every heart, has enlarged the vision of every one, and laid a firm foundation for the more glorious teaching work of the second Bahá'í Century. It is the prayer of the American Bahá'í Community that it may be found worthy to serve the Beloved Master, follow in His Footsteps, respond to His behests, in the Divine Plan, and thus aid in more quickly establishing the World Order of Bahá'u'lláh.

of the two local centers, East and West.

The most significant fact concerning the Faith in Montreal is that when 'Abdu'l-Bahá came to North America in 1912 there were devoted Bahá'ís in that city to attract the Master and to arrange for meetings at which He might address representative audiences. 'Abdu'l-Bahá was introduced to the Montreal public by the Rector of Christ Church Cathedral, Dr Herbert Symonds. It was on September first of that year that 'Abdu'l-Bahá delivered an address at the Church of the Messiah, Dr Frederick Griffin, Minister. On the same day He spoke twice at the home of Mr and Mrs William Sutherland Maxwell, the pioneer believers of

7 Status of Bahá'í Community in North America During Period of Seven Year Plan 1937-1944

	1937	1938	1939	1940	1941	1942	1943	Jan 1st 1944
Assemblies	72	79	88	102	95	101	124	132
Groups	24	27	32	53	120	205	220	176
Isolated Bahá'ís	246	328	343	363	397	872	984	793
States with Assemblies	22	24	26	29	27	27	44	47
Provinces with Assemblies	2	4	4	3	3	6	7	6
Alaska, Hawaii, Dist of Columbia	3	3	3	3	3	3	3	4
Virgin Areas with no Bahá'ís	10	10						
States with no Assemblies	26	24	22	19	21	21	4	1
Provinces with no Assemblies	7	5	5	6	6	3	2	3
Alaska, Hawaii, Dist of Columbia no Assemblies	1	1	1	1	1	1	1	
Pioneers entering virgin areas, etc	20	15	42	1	12	105		46
New Assemblies formed during year	9	10	9	16	8	14	28	8

8 BAHÁ'Í TEACHING IN CANADA

The Bahá'í Faith has spread through Canada from two centers, Montreal and Vancouver. Believers were active in Montreal as early as 1902. In Vancouver the date of active participation in the Faith is 1920. From the local communities of believers in these cities the Message of Bahá'u'lláh has been carried out to other cities and Provinces, reinforced since 1937 by pioneers and settlers who have established residence in Canada under arrangements made by the National and Regional Teaching Committees. As the first Bahá'í Century draws to a close we see an active Bahá'í community of Canada, but the historical record of development requires consideration

Canada, and a third time on the following day, while on September 5 the Master addressed the congregation of St James Methodist Church. During this visit He spoke to a meeting of Socialists, but this address is not included in the two volumes of "The Promulgation of Universal Peace." The Montreal "Star" published interviews with 'Abdu'l-Bahá obtained by Archie Edgington, of the editorial staff.

The Master remained three days and four nights at the Maxwell home, 1548 Pine Avenue West, and the remainder of the visit He was a guest at Windsor Hotel.

At that time, the daughter of Mr and Mrs Maxwell, Mary, now Ruhíyyih Khánum Rabbani, the wife of the Guardian, was a child of two years.

In 1916 and 1917, when 'Abdu'l-Bahá revealed Tablets to the Bahá'ís of five regional areas in which He divided the Bahá'í communities of the United States and Canada, the two Tablets addressed to Canada were sent through Mrs May Maxwell, and these messages gave the believers of Montreal a vivid realization of the spiritual bounties destined for their country.

Mrs Maxwell, whose Memorial designed by Mr W S Maxwell stands in white and radiant beauty at her grave near Buenos Aires, was a teacher distinguished by rare intuition, sympathetic understanding of personality, clear perception of the Bahá'í teachings and a spirit of intense activity. Despite her physical frailty she traveled extensively, carried on a large correspondence, lectured frequently, and conducted study classes and informal home meetings whenever possible. The Maxwell home was for years the Bahá'í center not only of Montreal but for the entire Dominion. It was there, on December 10, 1922, that the first local Spiritual Assembly of Canada was established in accordance with the directions issued that year by Shoghi Effendi.

The cities developed by the Montreal Bahá'ís through travel and correspondence were St John, N B, Toronto, and Vancouver in those days. As public interest developed following the inspiration released by 'Abdu'l-Bahá, a number of important public meetings and conferences became landmarks of quiet, steady growth. Thus, William H Randall presented the Bahá'í peace program to the Men's Canadian Club during the war years 1914-1917, a series of Race Amity Conferences was conducted, and a strong Bahá'í youth group later evolved whose experience and activity stimulated a national youth activity cherished by the Guardian and administered by a Committee of the National Spiritual Assembly. More recently, summer teaching classes and conferences have greatly stimulated the work of the believers in the eastern Provinces.

Besides the Maxwell home, Bahá'í centers conducted in Montreal have been situated in Fellowship Hall, St Catherine Street West, in the Guy Block and in the Coronation Building.

Delegates representing all local communities of the United States and Canada met in Montreal for their Nineteenth Annual Convention and Congress in 1927, bringing to the Canadian friends a strong reinforcement and encouragement. The public World Unity conference held in the University auditorium presented a program of distinguished speakers advocating the Bahá'í ideals.

The eminent Persian Bahá'í teacher, Jenabi-Fadil, held many meetings in Montreal during the winter of 1920-21, and again during his second American visit, making many contacts for the Bahá'í community.

In April, 1935, the Spiritual Assembly adopted incorporation papers registered with the authorities of the Province, the first official recognition by the civil government of the Dominion. More recently, the National Spiritual Assembly has obtained trade mark registration in Canada of the symbol of the Greatest Name and of the word "Bahá'í", and has filed with the Defense Ministry a statement concerning the Bahá'í Teaching on Universal Peace.

Turning now to the development of the Faith in Vancouver.

The story begins with the journey of Marion Jack to Vancouver in 1920 to lay the foundation for the coming of Jenabi-Fadil in January of 1921. Accompanying this distinguished Persian teacher, besides an interpreter, were George O Latimer of Portland and Laura Luther from Seattle. Jenabi-Fadil's stay in Vancouver lasted about five or six days and included as many public lectures and private gatherings as the time would allow, as well as brief visits to West Vancouver, New Westminster and Victoria.

Many hundreds heard of the Faith during this short but intensive teaching campaign and the first five believers were confirmed. These were Mrs Rhoda Anne Harvey, Mrs Grace Ethel Joyce, Mrs Frances Elizabeth Collin and Austin F L Collin, who were joined by Mrs Christine Monroe, a Seattle Bahá'í, who took up residence in Vancouver at that time.

Miss Marion Jack and Mrs Laura Luther remained in Vancouver for several months.

after Jenabí-Fadil's departure, leaving books and literature and encouraging the continuance of a study class. Between the period from January 1921 to the forming of the first local Spiritual Assembly in 1927 many early teachers came to help, including such nationally known figures as Louis G. Gregory, Charles Mason Remey, George O. Latimer, Horace Holley, Elizabeth Greenleaf and May Maxwell. Mrs. Maxwell and Mrs. Greenleaf visited Vancouver together in June, 1926, the latter going on to Victoria. Mrs. Maxwell gave many talks and lectures, leaving behind a study group of ten which met faithfully together for weekly meetings during the remainder of the year. In January, 1927, John Bosch and George O. Latimer visited the group and the first Spiritual Assembly was subsequently formed, with the following members: George Monroe, Stanley Kemp, Mrs. Evelyn Kemp, Mrs. Rhoda Harvey, Mrs. Christine Monroe, Mrs. Seifert, Mrs. Warnicker, Mrs. Florence Sherborne, Mrs. M. Clark.

A milestone had been passed with the establishment of the first Spiritual Assembly in Western Canada. From then on the believers in Vancouver met frequently to study and search the teachings for themselves. None of them knew very much about the Faith and were left alone for long periods at a time. They owed much in subsequent years to the Portland believers and especially to the Latimers, Louise Caswell and Helen and Charles Bishop. After the first few years a steady stream of teachers visited Vancouver, notable among them being Keith Ransom-Kehler.

This period was also one of integration into the national Bahá'í community. Believers from Vancouver attended the first summer school at Geyserville in 1927 and an important teaching conference in Seattle in 1929. Delegates went to the 1938 convention, the Assembly sought and obtained incorporation in 1939. Important contacts were made with the various racial groups in Vancouver which served to establish the Bahá'ís as ardent promoters of race unity.

The Youth Group idea, encouraged by similar development in other communities, received special impetus from a further visit of Mrs. Maxwell in the summer of 1934

followed by the settlement in Vancouver of Rowland Estall, who had been active in Youth groups in Montreal for some years. It was largely from the influx of new young believers in the following years that the Vancouver community was able to supply pioneer settlers and teachers to the other western provinces.

With the help of these recent additions to the community who rapidly equipped themselves with a good knowledge of the Faith, especially its humanitarian aspects, this mother Assembly of Western Canada was able to lend its assistance during the Seven Year Plan to the expansion of the Faith to Alberta, Manitoba and Saskatchewan. In the Fall of 1937, at the opening of the Seven Year Plan, an eleven weeks' radio program, one of the first of its kind undertaken by any Bahá'í community, carried the principles of the Faith to a large potential audience, and invited listeners to attend fireside meetings held simultaneously to discuss the subject of the evening. Mrs. Dorothy K. Baker, representing the National Spiritual Assembly, went to Vancouver during this time and laid special stress on the needs of the Seven Year Plan, which was also emphasized by a later visit from Mrs. Mamie L. Seto. Teacher training classes were organized and with the help of the Regional Teaching Committee efforts were made to establish the Cause in West Vancouver, New Westminster and Victoria. Here was laid the foundation for the contribution which members of this community were subsequently able to make towards the success of the Seven Year Plan and made Vancouver a reservoir of teaching assistance to the three Prairie Provinces. Pioneer settlers from Vancouver were Doris Skinner, Rowland Estall, Ann McGee and Cliff Gardiner, and visiting teachers were Katherine Moscrop, Ruby China, Evelyn Cliff and Muriel Warnicker, who were able to spend some months in pioneer cities.

Outside of Vancouver, as far as is known, and up until 1937, other teaching developments in Western Canada were meagre. Scattered visits had been made to Victoria and New Westminster from time to time. Mrs. Collin and Mrs. Joyce lived in Victoria for a time and then settled in Arm-

strong, B C, from which city Mrs Pine became a Bahá'í and moved to Vermilion, Alberta, later assisting in the early development of the Edmonton community. In 1934, Mrs Maxwell visited Calgary, staying for some weeks, followed by a similar visit

of Rowland Estall later in the same year. But these left few definite traces, and it was not until settlement under the Seven Year Plan that work in Alberta, Manitoba and Saskatchewan went ahead. This, however, is another story and is told elsewhere.

BAHÁ'Í TEACHERS GO TO EUROPE, ASIA AND AFRICA

1 FOREWORD

THE world upheavals of these years have sent millions of the youth of America to distant lands. They have been made by destiny to mingle with all races and peoples, to witness for themselves the underlying unity which the Creator imprinted upon His Image borne in the souls of all men. Here is enacted the supreme dispersal of history, the great shattering of molds and the overthrowing of all frontiers.

Preceding them went out the confirming light of truth revealed by Bahá'u'lláh, reflected through a host of pioneer souls intent upon bringing the world back into the divine embrace of peace and brotherhood.

The outposts of this outpouring of spirit are today symbolized by five monuments raised over the graves of heroic martyrs: Dr Susan I. Moody, Tíhrán, Persia; Keith Ransom-Kehler, Isfahan, Persia; Lua Getsinger, Cairo; Martha L. Root, Honolulu; and May Maxwell, Buenos Aires. They rest in soil which has become part of the destiny of America. Before the nations could be prepared for political and economic union, these souls realized that in reality the nations are one.

But scores of others also served the Faith in distant lands, fulfilling each one his or her trust under the Divine Plan of 'Abdu'l-Bahá.

The following brief statements are but glimpses at these great scenes. The full panorama can only be depicted by later students who gather the records together in times of peace.

One can, however, at least point to certain salient features in the historic record. For example—the founding of the Tarbiat Schools for boys and for girls in Tíhrán, to which Dr Moody devoted her life, generously supported by the American believers

who likewise provided teachers like Elizabeth Stewart, Lillian Kappes, Genevieve L. Coy, Dr. Clock, and Clara and Adelaide Sharp, the teachers who undertook to maintain the International Bahá'í Bureau in Geneva, Switzerland, such as Helen Bishop; the part played by American Bahá'ís in establishing the Faith in Paris, London, Stuttgart and many other places, the fund donated for a monument at the grave of the revered Abul-Fadl in Cairo, and the full responsibility assumed in the development of the Faith in Latin America.

One of the most significant international Bahá'í matters in which American believers have taken an active part was the case of the House of Bahá'u'lláh in Baghdád, seized some ten years ago by hostile religious leaders and later sequestered by the civil government. The Bahá'í claim was eventually carried to the League of Nations on appeal and the verdict called upon the Mandatory power to see that the House was restored. Written appeals were sent to Baghdád by the American local Bahá'í Assemblies, while the legal papers were prepared by Mountfort Mills under the direction of the Guardian of the Faith.

At the time of the ascension of 'Abdu'l-Bahá, the keys to the Tomb of Bahá'u'lláh in 'Akka were wrested from the Bahá'í custodian by Mohamet-Ali, 'Abdu'l-Bahá's younger brother and for years the center of dissention and antagonism seeking to destroy the Center of Bahá'u'lláh's Covenant. Immediately the American believers protested this spoliation of the sacred Shrine and violation of the Will and Testament of 'Abdu'l-Bahá in letters addressed to the Mandatory Power, joining with the believers of the entire world in a mighty demonstration of unity of faith. The keys were soon given to Shoghí Effendi, named Bahá'í Guardian in that Will.

Over a long period of years beginning with the era of the Master, the American Bahá'ís have prepared and dispatched appeals to the authorities of various countries in behalf of the believers suffering oppression Turkey, Persia, Iráq, Germany, Egypt and the U S S R Funds have also been donated for relief, as for example following the disastrous floods in Naylor

2 A SURVEY BY KEITH RANSOM-KEHLER

To have spread and established a religion throughout the world in less than four score years is eloquent testimony to the spiritual quantum contained in the message of Bahá'u'lláh

Historians record as phenomenal the accomplishment of the followers of Muhammad in carrying His teachings from the Red Sea to the Baltic, from India to Gibraltar, in eighty years, but in a corresponding period the Bahá'í Faith has become firmly rooted on all the continents of the earth

Needless to say this has not taken place of itself. The divine rapture that sent our Persian martyrs dancing to their death had its more practical reflex in the worldwide projects of those who, scattering near and far, bore to mankind the "imperishable evangel of eternal salvation," reiterated today by Bahá'u'lláh

Leaving California where the historic pioneers Thornton Chase, Lua, Mrs Goodall, Mrs Cooper, and others prepared the way for the coming of 'Abdu'l-Bahá, my first objective was Japan Calling en route at Honolulu, consecrated by the labors of Dr Augur and Agnes Alexander, I found a brilliant Bahá'í Community, alert, active, zealous, ably abetted by the tireless enthusiasm of Miss Julia Goldman Charles Mason Remey and George Orr Latimer, Mr and Mrs Charles R Bishop, Orcella Rexford, Mr and Mrs. Hyde Dunn, on their journey to Australia, Martha Root who had left a few months before my arrival, and since my departure from America, Mrs. Schopflocher, Mrs Louie Mathews and Mrs Marion Little are among the Bahá'ís who have made their contribution to the advancement of the Cause in Hawaii which incidentally I think the most beautiful spot in all this earth

Pressing on to Japan I observed in Agnes Alexander that untiring service that has made her the trusted agent of 'Abdu'l-Bahá and of Shoghi Effendi in this ancient and remarkable land, a land to which 'Abdu'l-Bahá has given such unqualified promises of spiritual expansion and attainment

How simple a thing when trees have been felled and underbrush cleared, the unyielding earth broken, the seed sown, tended and watered, drought, hail, hurricane and flood withstood, how exceedingly simple to walk "through the land at eve and pluck the ripened ears!" No name is worthy of mention in any country except the name of those who with heroism and intrepidity first went forth to face the odds and difficulties, yes, terrors of the untrod and the unknown in order to plant the mighty standard of Bahá'u'lláh in the midmost heart of the world The names of Dr Augur and of Agnes Alexander must ever remain the names to which all others are subsidiary in recounting the history of the Cause in Japan Mrs Ida Finch, Mrs Greeven (then Inez Cook), Martha Root, and later Mrs Schopflocher and Mr George Spendlove have assisted in furthering Bahá'í interests in this fascinating country

Reaching China I encountered for the first time on my journey the illustrious name of Martha Root as the pioneer Bahá'í teacher She had sojourned in other lands that I had visited, but like myself was treading in the footsteps of others Here she herself had been the first to bring this great evangel, and the evidences of her strenuous and ceaseless toil in that great vineyard will be immortal.

In America she had given the message to President C S Lu of Sun Yat Sen Agricultural College while he was an undergraduate at Cornell, and later to his sister, President Fung Ling Liu of Union Normal College, then a graduate student at the University of Michigan

At Tsing Hua University she confirmed President Y S Tsao and his wife in the Cause, and the Bahá'í world is aware of his outstanding service in translating 'Abdu'l-Bahá and Dr. Esslemont into Chinese

On her journeys through the Celestial Empire Martha carried on in her great tradition, interviewing statesmen, publicists

and dignitaries, speaking in the foremost Universities, obtaining constant publicity for the Cause through the newspapers, broadcasting, receiving innumerable visitors. It was rewarding to meet those whom she had interested and gratifying to witness the steadfast devotion of those whom she had confirmed.

Miss Alexander and Mrs Schopflocher have also paid several visits to China.

The traces of a world pioneer I have found in many places where his foot has never trod, our "ambassador without portfolio" as it were, Roy C Wilhelm. Carrying on a world-wide correspondence, his cordial and cheerful letters, his gifts of reading matter and Bahá'í books, his continuous encouragement and helpfulness to those scattered beyond the confines of ordinary Bahá'í association, have made him, though personally unseen, one of the most popular and beloved of the Bahá'í teachers.

No more romantic story will embellish the history of the Cause than the recital of how Mr and Mrs Hyde Dunn, then well past middle-life, burning all their bridges behind them, answered the summons of 'Abdu'l-Bahá and arose to carry the Bahá'í message to Australia and New Zealand.

Their endeavors have been indefatigable, their accomplishments stupendous. "Whoso maketh efforts for Me in My way will I guide them." The trials, difficulties and vicissitudes that they faced and conquered must be recorded at length in a suitable memorial.

At last there was a happy issue out of all their afflictions. Mr. Dunn found an excellent position that necessitated his travelling over the whole Commonwealth, so that he has actually given the message in every settlement on that vast continent.

Equally persevering, Mrs Dunn remained behind in the larger cities, consolidated their joint labors, formed classes, conducted meetings, fostered Assemblies, until at last, as a reward of their efforts, the National Spiritual Assembly is in process of formation.

Mr. and Mrs Dunn (lovingly called Father and Mother by all Bahá'ís) are of singular beauty both of person and character. Mr Dunn has the rarest and most charming disposition: loving, forgiving, genial, his

spiritual attributes fit him peculiarly to teach the Bahá'í Cause. Mrs Dunn has a quality of faith that I have seldom met. She lives in the Presence of God with a kind of awe and candor that assure men of His Power and Benignity, while her service is like the service of the earth to the sun, of the magnet to the pole, of the lover to his beloved. When so ill, with a dangerous illness, that any other woman would have been in a hospital, she was still ministering and serving and helping and soothing, until her very persistence in doing carried its own great message.

What a simple matter then to harvest all this effort and sacrifice and self-effacement in my joyous visits to Australia and New Zealand. Martha and Effie Baker, one of the first Australian Bahá'ís, visited New Zealand before me, and Martha and Siegfried Schopflocher, Australia.

There was much activity among the friends to receive me. Full and interesting programs had been arranged, resulting in confirmations in the various centers visited, and in the formation of active study classes. Perhaps fuller details will be furnished by the friends in the Southern Hemisphere, "Down Under" as they say.

No tribute that I could pay would be adequate to express the heartfelt gratitude and appreciation of the entire Bahá'í world, for the cordial welcome and sincere cooperation which is everywhere and continuously extended to us by the Theosophical Society. Wherever we may go this is always the first platform open to us; these audiences, always intelligent and responsive, offer us our first encouragement.

In Sydney I spoke twice in the great Theosophical Auditorium and from their station my lectures were broadcast to thousands of listeners. I was entertained at "the Manor," their community center, and sent off with letters of introduction to other lodges in different countries. Mr and Mrs van Gelder and their family, who live in beautiful Blavatky Park in Batavia, extended to me the most exemplary kindness and hospitality at the request of the Sydney Theosophists. All over the world this Society displays toward us the same spirit and the same goodwill.

Mr. Grosfeld, our dear Bahá'í pioneer in

Java, is awaiting the arrival of an Egyptian Bahá'í friend of his in order to carry on a fuller program of activities

My stay in Malay was not long enough to admit of more than newspaper reports and private interviews

Sharing the ardors and rewards of the first mission to India and Burma were, among others who assisted the saintly Jamál Effendi, Dr 'Abdu'l-Hakím, now of Rangoon, Burma, and Siyyid Mustafá Rúmí of Mandalay, the latter accompanying Bahá'u'lláh's great emissary on his extensive journeys to the East

Arriving in Burma I went at once to Mandalay where to my great delight I met Mrs Schopflocher and Lionel Loveday just down from a thousand-mile trip on the Irrawaddy, "where the flyin' fishes play" These flying fish, by-the-bye, were the women who plied back and forth on the river boats

In addition to my many engagements in Mandalay, we drove twice to the hill station of Maymyo where I spoke to the Young Men's Union I was very cordially received throughout Burma and was especially happy in the great house of Ma Tin in Mandalay, designed and built to accommodate 'Abdu'l-Bahá on His hoped-for but never accomplished journey to Burma

Very handsome properties are owned by the Bahá'í Community of Mandalay, the most recent acquisition being the estate of Siyyid Mustafá Rúmí, in which he is now merely holding a life trust

Our tireless Martha has preceded me there as usual and has written a lively record of her visit

The grace and charm of the Burmese young people are worthy of comment The beautiful and accomplished daughters and grand-daughter of U Nyunyu, chairman of the Assembly, the son and daughter of Dr Hakím, so earnest and devoted, the lovely and gentle Bahá'í children that I met wherever I went, impressed me deeply

So much has already been written about Daidenow Kalazoo Kungjagoon, "the village of 'Abdu'l-Bahá," that I cannot heighten the descriptions of Mrs Greeven and Mrs Schopflocher In the warmth of their welcome, the extent of their hospital-

ity, and the sincerity of their lives these village Bahá'ís are a source of pride and pleasure to the Western visitor

The Rangoon friends had arranged a comprehensive program for me that they may perhaps discuss in their report They were very efficient in their cooperation, arranging my conferences so that I met the most intelligent, progressive and inquiring in the city

By now their Hazíratu'l-Quds must be completed, which will greatly increase the prestige of the Cause

The crowning joy of my visit was meeting in person those great pioneers of the Day of Bahá'u'lláh, Siyyid Mustafá Rúmí and Dr Hakím, who had in their youth, with Jamál Effendi, helped establish the Cause in India and Burma

The calm beauty of their lives seems a miracle amidst the haste and noise and vulgarity of our disintegrating civilization I know that they belong to that host whose tread is measured to the tap of an unseen drummer As 'Abdu'l-Bahá expresses it, "the horse gallopeth though the rider is invisible" Their ears were constantly listening for commands that mine were too gross to hear

Later several Western teachers visited India, among them Hooper Harris and Harlan Ober, Dr and Mrs Getsinger, Mrs Lorol Schopflocher, on three occasions Mrs Greeven, Mrs Stannard and Martha Root

A large number of the Bahá'ís of Western India (Karachi, Bombay, Poona) are Persian Zoroastrians or Parsis. There are no Bahá'ís in the world superior to those recruited from the Zoroastrian group 'Abdu'l-Bahá again and again attested to their sincerity, their simple faith, their purity of motive, their sacrifice and their utter devotion

A generous account of my activities in Bombay and Karachi appeared in the previous number of this series Professor Pritam Singh, M A, late of the chair of economics in Allah Abad University, Secretary of the National Spiritual Assembly of the Bahá'ís of India and Burma, was designated to accompany me and to arrange my meetings Due to his initiative and connections I spoke in all the great universities in the various Indian cities that I visited, and to many associations, churches, clubs and so-

cial groups, where the message was cordially received. But it is practically impossible for me to write of my own activities, I never seem to myself to be accomplishing anything.

Through the kind offices of Sir Akbar Hydari I received an official invitation from Hyderabad Deccan to be the guest of the state. I cannot sufficiently thank Mr Rustum Khosrove, Secretary of the Spiritual Assembly of Poona who accompanied me, acting as my personal secretary as well.

It was very gratifying to meet here the Minister of Finance, the Minister of Justice, the Minister of Education, the Minister of Court, the former Prime Minister, the Minister of State, Nabob Mehdi Yar Jung Bahadur, and others of the nobility and cabinet, and to discuss with them our teachings.

The programs arranged in Poona and Surat, respectively, afforded me the liveliest pleasure, for the meetings proved very popular and were attended by the representative people of these cities. Sir 'Ali Delavi, Prime Minister of the Bombay Presidency, acted as my chairman on one occasion, and spoke with great appreciation of the Bahá'í teachings.

The next continent that I touched upon was Africa, which I had visited several times before, but alas! I was not able to follow in the hallowed footsteps of Miss Fanny Knobloch, who with her sister, Mrs Pauline Hannan, established the Cause in South Africa. I disembarked at the Soudan but approached no nearer to the scene of her repeated activities. More advanced in age than Mr and Mrs Dunn when she undertook this trip, with extremely straitened finances, again and again she literally taught until she dropped, due to the exigencies of the climate that brought on a dilatation of the heart. Who can estimate the incalculable harvests that will one day be garnered from her love and sacrifice?

My brief visit to the Northern coast of South America some years ago was equally remote from the pioneer work of Leonora Holsapple and Maude Mickle, who like the other American pioneers already mentioned, answered the summons of 'Abdu'l-Bahá, proceeding to Bahia, Brazil. Their gallantry, their hard work in mastering an unknown

language and supporting themselves as they established the Cause, their conquest of difficulties, their unremitting perseverance, is surely written in ineffaceable letters "upon the preserved Tablet of God."

Martha Root has also visited several South American cities.

Leonora had preceded me to some of the islands of the West Indies, but to a few of them I was the first to carry the message. My longest teaching period on that tour was in Barbadoes where Leonora had ably paved the way for me a year or two before.

Let me record that I have found nowhere people more eager, more receptive, more alert or kinder than the Barbadians. God willing, I yearn to go back there for further teaching. I was very gratified to hear of the visit of Miss Ella Roberts to this beloved spot.

Returning to Haifa for further instructions, Shoghi Effendi graciously permitted me to come to the land of God's pioneers, the Báb and Bahá'u'lláh, to walk the earth deified by Their Presence, to visit the scenes sanctified by Their noble army of martyrs, to read in the lives of their survivors those lessons of sacrifice, patience and steadfast faith that illumine the Cause.

En route I spent a few days in the holy city of Baghdád where Bahá'u'lláh declared His Mission and, finally sojourning in the Garden of Ridván, gave to our Faith its most joyous festival.

These Bahá'ís are full of spirit and energy, and though I met only a few representatives from other 'Iráqí Assemblies I was immensely assured of their devotion and zeal.

The monumental work of Mountfort Mills in representing before the League of Nations Bahá'í interests in Baghdád has already been fully recorded, in a volume of *The Bahá'í World*.

Mrs Schopflocher's visit left a deep impression and wrought good results. She had several audiences with His Majesty, the late King Feisal, and Martha, following her, also had an audience with the King.

Incidentally I know of no better place to mention Mrs Schopflocher's memorable visit to Russia, the only American Bahá'í, so far as I am informed, to teach in the Soviet Union.

Years since, M and Mme Dreyfus-Barney and Mason Remey had come to Persia, then, to the Tarbiyat School, Miss Kappes, Miss Coy, Miss and Mrs Sharp, Dr Clock had come to be near Miss Kappes, Mrs Schopflocher had visited Persia on two occasions, Martha traveled through some of the provinces, and Effie Baker, photographing for *The Dawn-Breakers*, reached places that no western Bahá'í has seen before or since

The important work of Miss Lillian Kappes, who gave her life to the Bahá'í Cause in Persia, is attested by the present position of the Tarbiyat School, so ably managed by Miss Adelaide Sharp. She has today brought it to a position of preeminence in this educational field. Her unflagging zeal, her sound management, her personal dedication to teaching as a profession, are crowning with success the hardships and difficulties that still surround the educational activities of Persia.

But foremost amongst the Western pioneers in this sacred land must ever stand the name of Susan Isabel Moody, M D, who, blessed by 'Abdu'l-Bahá, was entrusted with the great mission of spreading scientific methods and hygienic measures amongst the women of Persia.

At the time of her arrival not only crude but barbarous practices sometimes obtained in obstetrical work, infant mortality still remains very high, the care and feeding of children was little understood. For many years she labored valiantly against the hosts of ignorance and resistance to change, working on against great obstacles until the violent fanaticism that ended in the murder of Major Imbrie made it inadvisable for foreign Bahá'ís to remain longer in Persia.

When under the enlightened *régime* of the present ruler, Ridá Sháh Pahlavi, all danger was obviated, so deep was her devotion to her spiritual fatherland that she determined to end her days in this beloved country, and though nearing eighty, took the long and difficult trip from America back to Persia, a few years ago.

Her work in founding the girls' Sunday School and in assisting the Tarbiyat School is still another monument to her greatness.

Although very feeble and partially bed-

ridden, so unconquerable is her spirit, so cheerful her disposition, so intense her eagerness for the Cause and its welfare, that young and old throng to see her, and her presence is a blessing to every meeting that she finds strength to attend.

She always reminds me of the lines of Stevenson

"I knew a silver head was bright beyond compare,
I knew a queen of toil, with a crown of silver hair,
Garland of valor and sorrow, of beauty and renown;
Life that honors the brave crowned her
himself with the crown."

Some of my most impressive experiences here have been recorded in letters to Mrs Helen P Bishop, published in the *Bahá'í Magazine*. At present (August, 1933) I am in Tihrán and have not yet visited the South of Persia.

This would seem the appropriate moment to mention those immortal Persian pioneers to America, sent us through the bounty of 'Abdu'l-Bahá: Mirzá Abu'l-Fadl-i-Gulpâyigáni, and Jináb-i-Fádil Mázindarání. My advent to the Holy Cause of God is so recent that it exactly corresponds with Jináb-i-Fádil's first visit, but all America bears testimony to the outstanding achievements of these powerful and notable pioneers.

Having been identified with the Bahá'í Cause for only twelve years, there must have been countless teachers in the early days with whose names I am unfamiliar. I hope that all such oversights will be forgiven. I have mentioned the name of every teacher in foreign fields known to me. Undoubtedly Jináb-i-Fádil in his forthcoming history will record the work of those whose names I have unintentionally omitted.

Though residing in Europe during several years my itinerary has not yet taken me, as a Bahá'í, to the scenes made memorable by early Bahá'í teachers. May Ellis Maxwell, who also established the Cause in Canada, Alma Knobloch, George Latimer and Mason Remey, Dr and Mrs Getsinger and more recently Mrs. Louise Gregory, Miss Marion Jack, Orcella Rexford, Mr Kluss, Mrs

Emogene Hoagg, Miss Julia Culver, Mrs Stannard, Dr and Mrs Howard Carpenter, Lady Blomfield, Mrs Stuart French, Mrs Amelia Collins, Miss Louise Drake Wright, and others have taught on the continent, but preeminently Martha Root, who has spread the message not only in the leading universities and highest circles of Europe, but to royalty, confirming the present Dowager Marie, then Queen of Rumania, in the Cause

Mr Siegfried Schopflocher, a veteran world traveler, has supplemented his frequent business voyages with Bahá'í teaching.

In 1932 the *Guardian* bade me good-bye with a smile, that smile that soars like a bird from his lips to its heavenly nest "You should be very grateful to Bahá'u'lláh for extending to you this opportunity for service," he said

Amidst the perplexities, hardships and problems that often beset my path I think that my abiding protection is a sense of deep and reverent gratitude, gratitude that I have been privileged, not to hear about, but to witness, in a thousand gleaming camp fires round the world the marshalling of the army of the Lord of Hosts, to behold in every land the unsheathing of His terrible, swift sword, to see, with mine eyes, the Glory of the Coming of the Lord Men and women from every tribe and kindred of the earth, forgetting their age-old tutelage of hatred and antagonism, abandoning their prejudices and racial inhibitions, rejecting the animosities of ancient creed and dogma, learning new and shining lessons of forbearance, love and forgiveness; pressing forward in deadly, deadly earnest against man's eternal foes ignorance, oppression, superstition, greed, crime, war, poverty, injustice; putting aside every personal consideration to serve the mighty ends of peace and righteousness Surely gratitude is the only appropriate emotion with which to regard the spectacle of life at the flood tide of its spiritual ardor. For in this Cause every Bahá'í is a pioneer, a pioneer in a new manner of living, a new outlook on life, a new assurance, a new fortitude, because ours is a new promise, the promise that at last that celestial city "eternal in the heavens, whose

Builder and Maker is God", that Holy City, New Jerusalem, shall descend to earth and that the tabernacle of God shall be among men The doors of that city "shall never be closed by day and night, there shall be none, and into it will the kings of earth bring their glories" It is for the speedy fulfillment of this promise that Bahá'í pioneers are laboring so arduously throughout the world

3 A STATEMENT BY CHARLES MASON REMEY

In 1901 I made my first pilgrimage to Haifa to visit 'Abdu'l-Bahá, and in connection with this journey I spent several days with the Bahá'ís in Egypt

Apart from having heard the Bahá'í message in France in 1899 and having spent the first three years and a half as a believer in that country engaged in the work of the Cause, my first real Bahá'í teaching travels in foreign lands began in the summer of 1907 when in company with Frank Phipps of Washington, I visited the Master, 'Abdu'l-Bahá, in 'Akka, going over by way of the Mediterranean by ship to Egypt and Syria There Frank and I parted, he returning direct to America, I going up the Levantine Coast visiting Bahá'í friends in Beirut and Alesandretto on my way to Constantinople and from there on to Munich in Germany

In Munich, I had several Bahá'í contacts with people interested in the Faith, so remained there for two days before going on to Stuttgart In this latter place I spent several days with Dr Fisher who was at that time interesting a few people in the Cause We spent some time going about calling on people and talking with them, but there were no gatherings that could be called "meetings"

From Stuttgart, I went on to Paris where I spent six weeks busily engaged in looking up the friends and attending gatherings. It had been but less than four years since I had lived there, so I was able to follow up a number of former personal contacts as well as meet with the groups of Bahá'ís at that time, continuing the work as established there seven or eight years previously by May (Bolles) Maxwell.

While in Paris, I went over to England for a two weeks' stay in London with Sydney Sprague who had made many contacts there. Our time was busily spent meeting the Bahá'í friends and attending meetings of various kinds of thought where Sydney had made openings to speak of the Cause.

On my return to America at the Master's instruction, I made some travels to Montreal in Canada and visiting the Bahá'í centers as far West as Chicago and the near points in Wisconsin—Racine, Kenosha and Milwaukee.

The following year, in 1908, I sailed early in April for England where I visited the Bahá'ís in Manchester where Miss Ridgeway had attracted a small group that was founding the Bahá'í cause in those parts. From there I went on to London for a few days with the friends where Sydney and I made the round of contacts as we had done the previous summer.

Then on to Paris for a week where I attended several gatherings of friends and those interested, from there going on to Stuttgart in Germany. By then Miss Alma Knobloch of Washington had settled herself in Stuttgart at the Master's, 'Abdu'l-Bahá's, instruction, as a Bahá'í teacher and already a group of enthusiastic believers was in progress. There I remained for several days before going on to Italy (by way of Vienna), where in Florence I spent a day or two with Sr Artura Regini, the leader of a group of Philosophers who received me very kindly. I had been in correspondence with this gentleman for some time, had furnished him with Bahá'í literature and he had published some articles on the Cause locally in Florence.

So far as I know Sr. Edouardo Bonsignori of Milan was the first Bahá'í in Italy. He received his message from Mrs. H. Emogene Hoagg in about 1900. I had met him in Paris some years before this visit to Italy.

From Italy I went on to Egypt, to the Holy Land, where I spent some days near the Master—then on to Constantinople where I visited Stanwood Cobb at Robert College, meeting with him and his friends and there joining up with Sydney Sprague, we two going from there by sea to Odessa and across Southern Russia to Bakou—east

to 'Ishqábád—back to Bakou and into Persia as far as Tíhrán. Thus, however, could not come under the classification of Bahá'í teaching, since I was learning from the many old and firm Believers in those parts rather than teaching, although here and there I did meet people attracted to the Faith and talked with them.

Leaving Sydney Sprague in Persia I returned to the Holy Land by way of Bakou, Batoum and Constantinople, meeting the Bahá'í friends in Beirut.

While Stanwood Cobb was the only Bahá'í I met at that time in Turkey, at the Master's definite instructions on going out to Persia I called on the Persian Ambassador to Constantinople who was a friend of the Master's and was kindly disposed toward the Cause. This gentleman received me very graciously and gave me several books of his own writing on World Peace. (These are with my other documents now in the National Archives in the Temple in Wilmette.)

I had a few days with the Master in 'Akká. The Revolution of 1908 had taken place while I was in Persia and the land was then under the Young Turk rule. It was easy for the Bahá'í pilgrims to come and to go to and from the Holy City—the old Turkish reign of oppression was at its end.

On my return through Europe I visited Sr. Bonsignori in Milan, then went on to Stuttgart, Paris, London and Manchester, meeting the friends in those cities.

It was in the Fall of the following year that Howard Struven and I started forth on our world tour. I am under the impression that we were the first Bahá'ís to make the entire tour of the world, but I may be in fault on this point.

Leaving Washington and Baltimore, in June, we traveled westward visiting almost all of the centers of Bahá'í teaching in this country from Green Acre on the East to the length of the Pacific Coast from Los Angeles to Seattle and Spokane. It was in November that we sailed for Hawaii where we spent three weeks with the friends of the Group in Honolulu that Agnes Alexander had formed, and it was Christmas week before we reached Japan where we spent some days in Tokyo meeting with individuals and groups

attracted to the cause. Our first meeting in Tokyo was in the Chapel of the American Y M C A and numbered about 125 people.

The Honourable Mrs Gordon, an English lady who had lived for years in Japan, Professor and Mrs Dodge (American) and others were most friendly and were instrumental in arranging this one very large meeting as well as several smaller ones.

Shanghai was our next Bahá'í field of activity. There we met with the groups of Persian believers of the "Ommud Tea Company." Through these friends we met the Rev Timothy Richard, a Missionary American who, unlike most American Missionaries, had been most friendly to the Cause. His associate, the Rev Gilbert Reid was also most cordial and on his return to America shortly before his death, was associated with the Bahá'ís in meetings in New York and Washington.

These Missionaries founded "The International Institute of China" for the harmonious relations between the Religions of the Far East, and in their publications mentioned the Cause and gave it publicity.

Our next Bahá'í contacts were in Burma in Rangoon and Mandalay and in Quongoon not far from the former place. In these parts we spent six weeks—very busy ones—holding meetings daily and meeting people of many religious groups, Christian, Muslim, Hindu, and Buddhist.

Calcutta in India was our next Bahá'í field of activity. Here the community of friends had a house for their center of activity. We visited neighboring towns, made contacts with educational and other groups, both Muslim and Hindu, one week or thereabouts passed quickly with these friends.

Twice during the two or three years before the time of which I write, the Maharajah of Baroda, or more commonly known as the Gaikwar of Baroda, traveled in America and on each occasion he visited Washington. It was in Washington that I first met him and spoke with him about the Bahá'í Cause. Some others of the Bahá'ís made similar contacts with him and he responded by showing his friendliness to our Faith. About the time that Howard Struven and I started on our travels we learned that the Master, 'Abdu'l-Bahá, had sent

Mirza Mahmoud Irani to Baroda to teach, therefore we placed ourselves in correspondence with Mirza Mahmoud who asked us to include Baroda in our travels.

On our arrival in Baroda the Gaikwar was absent from the City. We therefore awaited for some days his return. A day or two after his arrival the Gaikwar received us and we stated our cause with the result that a few days later a meeting was arranged for us in the rotunda of the University presided over by the President of the University (an Englishman whose name I do not recall) and attended by the Gaikwar and his court and the principal people of the city, both British and native.

It was an impressive gathering and I must say a somewhat terrifying one to me, at least so until I was launched in my talk, when embarrassment passes from one.

We were all assembled when the Gaikwar arrived and seated himself on a throne elevated on a dais and flanked by two attendants who fanned him with large long-handled fans throughout the ceremony.

The introduction by the President was very friendly as was the entire procedure. So far as I have been able to ascertain this occasion was the first time in the history of our Cause for a king or ruler to openly receive in a friendly way representatives of the Bahá'í Faith. The earliest recognition of the Bahá'í Cause by Persian kings was to persecute, but this kingly gesture of the Gaikwar was friendly. This meeting was on March 20, 1910.

From Baroda we went to Bombay where we spent six weeks or thereabouts teaching, meeting groups of Hindus, Muslim and Parsees. One meeting that stands out in my memory was in the auditorium of Elphinstone University attended by several hundred students. We were kept very busy in Bombay. From Bombay we went to the Holy Land where we had some days with the Master before parting one with the other, Howard returning to America by one route, I by another, my travels taking me by the quickest way possible to America while Howard visited the friends in Germany before returning home.

In the early summer of 1913 George O. Latimer and I spent some time in Honolulu

engaged in Bahá'í activities and in the following spring of 1914, at the Master's call we went to Europe on a teaching mission, landing in France and spending three months in Paris holding gatherings and meeting many people.

From Paris we went to London for several weeks. By that time there was a very active Bahá'í community in London with several large meetings each week and small groups meeting in homes.

This was a momentous time for during our visit Fareed and his family arrived in London from the East and the Master cabled to us in London that they should be "avoided" by all Bahá'ís. These were indeed turbulent times. For the most part the friends obeyed without question, but a very few clung to Fareed. Finally the division or separation was formed and established and the problem was solved definitely, and shortly after that George and I took a ship from England for the Netherlands. There in Blaricum in North Holland we visited Mr. Van Winkle, a Theosophist, with whom I had been in correspondence for some time and who was interested in and attracted to the Faith. We first met this gentleman in Paris, then in Amsterdam, and while in the Netherlands through his kindness we went to The Hague and there spoke of the Cause to some members of the Netherlands Foreign Service.

The last few days in that country were spent with Mr. and Mrs. Van Winkle at their home in Blaricum where we met a number of people to whom we talked.

From North Holland we went to Berlin and to Leipzig arriving at this latter place the day of the Declaration of World War I. There we met Miss Alma Knobloch and a group of friends in a public meeting on the night of our arrival carried out as planned regardless of the tumult of war that was going on in the city about us.

From Leipzig we traveled to Stuttgart where we remained for several weeks teaching and holding Bahá'í meetings in that city and the towns nearby. Here our efforts were reinforced by those of two Persian Bahá'ís, Mirza Azizullah Bahadur and Mirza Habibullah Khodabasah whom the Master had also sent there to teach.

Late in September of that year we four traveling Bahá'ís left Germany going into Switzerland and Italy where we embarked at Venice for Egypt and the Holy Land. We remained on Mount Carmel for about two weeks with 'Abdu'l-Bahá at the end of which time George and I returned to Egypt and from there to Italy and America arriving home shortly before the end of December, having been able to travel in comfort during these first few months of the World War I.

Commissioned by the Master to visit the Bahá'í communities in this country and Canada, George and I went to Montreal for some days arriving there during the upset occasioned by the adherence of the Woodcock family to Fareed and his family.

During the years of World War I, George and I made two visits to Hawaii and I alone made one visit there—then for several years foreign travel was not possible.

Finally after peace had been established the Master instructed me to go to Germany on my way to the Holy Land. I sailed in June, 1920, landing in Rotterdam, going on to The Hague where I met Jenab Eben Astaque of Russia whom the Master had sent thither as bearer of His Tablet to The Committee on Durable Peace. There with this Persian friend and his companions, I met people attracted to the Cause—then I went on to Amsterdam where Mr. Van Winkle was there living and through him I was introduced to some Theosophists who were sympathetic to the Bahá'í teaching. Several days passed with these friendly people in Amsterdam and through a Theosophist, Miss B. Kerdike, I was invited by her brother and his wife to visit them at Appeldoorn in Eastern Holland on my way to Germany. Mr. Kerdike was an architect and during the two days I spent in that home, I met several of their friends, whose names I no longer recall, but who were all responsive and friendly to the Bahá'í teachings.

That season I spent about six months in Germany. This was a time of much Bahá'í activity among the believers there. The war was over and the Revolution was also at an end. Most of my time was spent in the vicinity of Stuttgart. I did much traveling about making repeated visits to Karlsruhe,

Heidelberg, Tübingen, Leipzig, Mannheim, Ludwigshafen, Freiburg and several other small towns in Württemberg. Also I made five different trips going to Switzerland to hold meetings in Zürich where a group of Bahá'ís was formed.

While in Germany I met Malcolm MacGillivray from America who was there for several weeks and we were associated together in Bahá'í work.

Late in December I left Germany and the friends with whom I had been so happy and started for the Holy Land by way of Italy. In Naples I met Mrs. H. Emogene Hoagg and others of the Faith. A few days—then took ship for the Holy Land where I remained for almost two months, during which time I was joined by my brother William and other American Believers on pilgrimages to the Holy Places.

My brother and I made the return together to Italy where we spent some days in Naples with Mrs. Hoagg and her small group of believers. From there my brother returned home by the Mediterranean and Gibraltar while I went across Europe stopping in Milan to see Sr. Bonsignori and from there to Stuttgart and the vicinity where I met with the believers—then to Paris, London and Manchester, contacting with the friends of the Cause in these places, sailing for Canada from Liverpool, with a visit in Montreal, then home.

In 1922 I visited the Holy Land, Switzerland, Germany and France, and in subsequent summers in 1925 and 1927, I went to Europe, on the former occasion going direct from New York to Italy where I spent several months engaged first in Bahá'í activity with Mrs. Hoagg in Florence and then going to Geneva, Switzerland, for some days with a group that Mrs. Elizabeth B. Nourse and her family had assembled there during their stay of several months in that city.

From Geneva I went again to Stuttgart and the vicinity holding meetings there, and in neighboring towns including Karlsruhe. Then to Paris for a few days with the Bahá'ís and again to Manchester on my way to Liverpool and back to America.

In 1927 I repeated my visit to Florence, going to Paris, but not to England, and again in 1930 and 1931 I spent some time

in Paris attending the gatherings of the Bahá'ís and meeting former old friends there of many years of service in the Cause.

4 A REPORT ON INTERNATIONAL ACTIVITIES OF MARTHA L. ROOT

Space is not available for the description of all the teaching activities carried on by Martha L. Root since her first journey to South America in 1919 and up to the time of her lamented passing in Honolulu twenty years afterward. Hailed by the Guardian of the Faith as the foremost teacher and Hand of the Cause, Miss Root exemplified complete and immediate response to 'Abdu'l-Bahá's call for teachers uttered to America in 1916 and 1917 in Tablets which could not be conveyed to their destination until the termination of the war.

This believer traveled well-nigh continuously in Europe, Asia and Africa, as well as Australia, New Zealand, and Central and South America. She interviewed prominent persons, educators, statesmen and rulers, and she carried the banner of the Faith to heights beyond the capacity of her fellow-believers in those years.

The following brief notes, taken from "The Bahá'í World," Volume VII, cover a period of two years only but are typical of her effort and achievement throughout her twenty years of service in the teaching field.

A firmly established faith, a centered will, and indefatigable activity, have given to Miss Martha L. Root an international sphere in the realm of teaching. In her, the ordinary restrictions placed upon personal life, limiting it to one local environment, have been broken through and the world is become her spiritual home.

Miss Root's activities from April, 1936, to April, 1938, were successively, the United States, Japan, China and India. The following reports can but briefly indicate and outline the full story of her Bahá'í teaching during those two years.

Miss Martha L. Root had served the Bahá'í Faith vigorously with great efficiency and without stopping for rest and comfort for many years, but in the summer of 1936, our beloved Guardian cabled her (she was working in Europe) to return to United States for a rest. She returned July 29,

1936, very broken in health Mr Roy C Wilhelm invited her to 'Evergreen Camp,' his summer home in Maine, for two months, where everything was done for her recuperation.

Then she met the friends and lectured in Green Acre, the Northeastern States, the Regional Committee arranging very carefully to protect her health. This was followed by a short program of lectures in New York City, Philadelphia, Baltimore and Washington, D C.

In January, 1937, when she was on a lecture tour, she was very ill with influenza in Buffalo and as soon as she was able to travel she went across the continent to California, stopping over in Lima, Ohio, and in Chicago, where she spoke once in each city to believers, on teaching the Cause. People came to Lima from all the Bahá'í cities in the State of Ohio.

Resting in California for several weeks, she later addressed the friends in Los Angeles, San Francisco and Portland. These were really regional gatherings, for believers came from many surrounding cities.

Miss Root sailed May 20, 1937, from San Francisco for a Far Eastern tour. June was spent in Japan where several lectures were given in Tokyo, Kyoto and Kobe. Editors used Bahá'í articles, and she visited nearly every Bahá'í in Japan.

Sailing to Shanghai the last of June, she was working in China with the devoted faithful Bahá'ís when the war came. She was in the deadly bombings in Shanghai in August and barely escaped alive. A refugee on the steamship *President Jefferson*, she reached Manila, August 20 in the evening, and five minutes later endured the worst earthquake Manila has known in a century. Still, though ill and with a temperature of 102, she courageously gave the Message in Manila.

Miss Root took the first ship on which she could get passage out from Manila and came to Colombo, Ceylon. Here she recuperated and during the month met the Mayor of Colombo, gave three radio talks, spoke before the League of Nations Union, the university students and was one of the first Bahá'í teachers to go to Ceylon to lecture, work and try to establish the Faith

in that important island country. Jamal Effendi had gone to Colombo for a few days in 1877 and met a few merchants.

Miss Root reached Bombay, India, October 15, 1937, the N S A of India and Burma and several hundred Bombay Bahá'ís welcomed her warmly. After the N S A meeting of consultation, and working under the fine planning of the N S A of India and Burma, Martha Root has done great service in India and Burma with their help. She first visited Surat and Poona, then crossed the continent from Bombay to Calcutta and on to Burma. She toured Burma where many lectures had been arranged for her in Rangoon, Mandalay, Toungoo and Daidanaw and Kunjagoon. Returning to Calcutta she took part in the Second All-India Cultural Conference and the First Convention of Religions, both held in Calcutta in December, 1937. Her talks on the Cause were broadcast throughout India. After the lectures and work in Calcutta, she next visited Dr Rabindra Nath Tagore.

Miss Martha Root arrived in India from Ceylon on October 15. The believers of Bombay accorded her a night royal reception. The National Spiritual Assembly had also fixed their half-yearly meeting to be held in Bombay in order to meet the beloved sister. Miss Root stayed in Bombay for five days and these five days were gala days for the believers of the place. While the Bombay friends held meetings and arranged for lectures, which were fully reported by the press, the N S A in consultation with Miss Root, chalked out a program for her.

After attending the public meeting on the Birthday of the Báb, which was presided over by an ex-Mayor of the Town, Miss Root left for Surat.

SURAT—During her two days' stay here Miss Root met lawyers, judges and other notables of the town at the home of Mr Vakil and delivered a public lecture in the Arya Samaj Hall. This was attended by 250 to 300 people—students, lawyers and other notables. The press published elaborate articles and thus good publicity was achieved for the Divine Faith.

POONA—Owing to her brief stay here no public lecture was arranged, but she met press representatives and the believers of the

place She visited the Bahá'í School and the Bahá'í Cemetery. To the friends she delivered a talk on teaching Miss Root will visit Poona again when she returns from her tour in South India

RANGOON—Leaving Poona on October 26 she stayed one day at Bombay and then left for Burma where she arrived on November 2 The believers of Rangoon had chalked out a busy and elaborate program for her She spoke at the Y M C A (Town Branch), Arya Samaj (Central), Theosophical Society, Brahma Samaj, Malabar Club and Rotary Club Press publicity had preceded her arrival and when she arrived all the leading dailies of Rangoon published glowing articles about her and about the Cause she had come to teach Rangoon "Times," widely circulated English daily, published an interview with her about Bahá'í work in Shanghai Rangoon "Times" has been devoting weekly two to three column space to Bahá'í articles for the last eleven months Rangoon "Gazette," another English daily, had an equally fine interview of more than a column and in addition there was an editorial about the history of the Bahá'í Faith Miss Root's lectures attracted a large number of hearers and were presided over by religiously inclined public men In fact, Miss Martha Root created a stir in the religious circles of that great city of 500,000 souls comprised of almost all civilized nations of the world

Miss Root had two meetings with the Bahá'ís of Rangoon in the Hazíratu'l-Quds (Bahá'í Hall) The meetings with the children were very interesting She started a children's class and gave first lesson to youngsters This class the Rangoon Spiritual Assembly is determined to continue in remembrance of the visit of our beloved sister

MANDALAY—Miss Root arrived in this ancient city of Upper Burma on November 10 She was received at the station by the believers led by our revered Bahá'í teacher Siyyid Mustafá Roumie She delivered a public lecture in Mandalay Municipal Library The attendance was the largest of any public Bahá'í lecture given up to this time in Mandalay The Headmaster of the Normal School, U Thet Swe, B A, B L, was Chairman. Some of the hearers came

later on to see Miss Root and asked questions Bahá'ís who live in towns near Mandalay came all the way to see their beloved guest

TOUNGGOO—On leaving Mandalay Miss Root detrained at this town of about 23,000 inhabitants No Bahá'í teacher has ever before visited this place It was through the efforts of Dr M A Latiff, that the town was opened He had gone to the place and had arranged for a lecture in the Jubilee Library Dr Bahl, Civil Surgeon of the district, presided He also gave a dinner in his home after the lecture and four interested people came to meet the Bahá'í teacher Miss Root took the train that same night and nine people who had attended the lecture were on the station to see her off It is a great thing for our Faith that Toungoo is opened and we have our dear brother Dr M A Latiff to thank for it

DAIDANAW (Kunjangoon)—Accompanied by Siyyid 'Abdu'l Hussain Shírází and Mr Siyyid Ghulám Murtaza 'Alí, Miss Root reached this Bahá'í village of 800 believers on November 20 The believers of the place had made elaborate preparations for the reception of their beloved guest. A special roadway was cut through the grass from the main road to the Assembly Hall, which was tastefully decorated The Assembly Compound was full of believers when Miss Root's car arrived Mrs Kahn garlanded her amidst the acclamations of Yá-Bahá'u'l-Abhá She met these friends and they chanted holy songs and prayers

At 4 p m Miss Root drove to Kunjangoon, an important town of 6,000 people situated about three miles from the Bahá'í Village The lecture was held in the National School under the Chairmanship of Dr Gurbaksh Singh It was translated into Burmese by U Sein, the headmaster of the School There were about 150 people present including the Township judge, the staffs of the National and Board Girls' High Schools The lecture was well received Dr and Mrs Gurbaksh Singh called on Miss Root that evening and had a long talk with her

Next day the friends again met in the Assembly Hall After the usual prayers, Mr M I Kahn read a beautiful address of

welcome to which Miss Root replied in suitable words and the meeting closed in an atmosphere of spiritual joy and happiness Mr Murtaza 'Ali describes the scene of Daidanaw as follows

"The friends of Daidanaw gave a right royal reception to our sister Miss Martha Root. She was deeply moved. They laid out the heavenly table for us for supper that night and each family brought in their share to feed us. We were immensely touched and we thanked Bahá'u'lláh for the love and spirit of service which He has taught to His followers. We spent one heavenly night in this village of 'Abdu'l-Bahá who used to call it fondly 'Deed-a-Naw' which in Persian means the 'New Sight'."

Miss Root returned to Rangoon on Nov. 21 and attended the farewell meeting at the Haziratu'l-Quds (Bahá'í Hall).

On Tuesday, November 23, Miss Root sailed for Calcutta.

SHANTINIKETAN, India, at the International University of Dr Rabindra Nath Tagore. Miss Root's own report follows.

Mr. Isfándiár Bakhtiari of Karachi, a member of the National Spiritual Assembly of India and Burma, and I visited Shantiniketan on February 13, 14, 1938. We were guests in the School Guest House. It was a great privilege to meet Dr. Tagore and to hear him talk with deep love and appreciation of 'Abdu'l-Bahá whom he had met in Chicago in 1912. I am writing the interview for *Bahá'í World*, volume VII. Dr. Tagore said that the Bahá'í Faith is a great ideal to establish and that they in Shantiniketan welcome all great religious aims and will be most glad if a Bahá'í Chair of Religion can be arranged in their school.

He and Mr. Bakhtiari spoke of Irán (Mr. Bakhtiari is an Iránian, he came from Yazd to India about twenty years ago), and of Dr. Tagore's trip to Irán. The Poet asked particularly about the progress of the Bahá'í Faith in the land of its birth, and praised the tolerance and fineness of the Bahá'ís.

Dr. Tagore's School has a very excellent selection of Bahá'í books in the Library and they take great interest to have it as complete and up-to-date as possible.

A lecture was given in the hall before the whole student body and the professors

Questions were asked and answered. They brought all the Bahá'í books for an exhibition in the hall, and near the close of the lecture I explained the books, one by one. Mr. Bakhtiari was invited to chant some Bahá'í prayers in Iránian. (Many of the cultured people of India know Iránian, and the Urdu language, which is used by several millions of people, is akin to Iránian.)

The Associated Press and the United Press used interviews and one professor whom I had known in Marburg University and who knows the Cause well wrote an article about the lectures for the Associated Press of India.

When can a Chair of the Bahá'í Faith be established at Shantiniketan? Bahá'ís must help in this.

TRIVANDRUM, TRAVANCORE. Mr. Bakhtiari and I worked in Trivandrum, December 19-23, 1937. I do not know that any Bahá'í teachers had ever visited Trivandrum and given lectures and press interviews before. It is a very progressive State where the young Maharaja of Travancore, twenty-six years old, has recently opened the Hindu State Temples to peoples of all castes—a most courageous, thrilling move that may help untouchables in other States likewise to receive similar privileges.

We had a charming, illuminating audience with the Maharaja of Travancore and his very cultured progressive mother the Maharani of Travancore, at the Palace. I am sure they know very well all the modern religious movements, for they are most liberal Hindus, and awake to the needs of world unity. (I am writing an article about the audience.)

Mr. Clarmont P. Skrine, British Resident of Madras States, received us graciously, at the British Residency in Trivandrum. He has known much about the Bahá'í Teachings and met many Bahá'ís during his visits to Irán. We learned from him that the late F. H. Skrine of London, who wrote a book about the Bahá'í Faith nearly thirty years ago, was his father. The Resident told us his father had been very interested in the Cause.

We lectured in the Theosophical Hall of Trivandrum. The President of the Lodge, Professor R. Srinivasan, Principal of the Maharaja's College of Science, arranged it.

Dr and Mrs Jayaram Cousins were present and both spoke a little. Dr Cousins, one of the great scholars of Travancore, said that thirty years ago they had been given Eric Hammond's Book "The Splendour of God" and that they have always loved this Bahá'í book. Mrs Cousins who is a friend of Lady Blomfield stopped over in Haifa on her way to India and visited Shoghi Effendi. She spoke with enthusiasm of Shoghi Effendi, his spirit, his culture, his charm. Dr Cousins sometimes accompanies the Maharaja on the latter's trips abroad. I hear from others, but I do not know, that the great Dewan (Prime Minister) of Travancore is a fervent Theosophist.

One reason that we went to Trivandrum just at this time was because the Ninth All-India Oriental Conference, which convenes only once in two years, was to be held there December 20-22, and it seemed most important to try to get the Bahá'í Teachings to as many Oriental scholars as possible—for who will be the Professor Edward G. Browne, the Count Gobineau, the Baron Rosens of India if we do not interest the scholars? We wish the great Hindu, Muslim, Buddhist, Zoroastrian scholars to write about the Bahá'í Faith in its relation to their own Faiths. I gave a very short talk in the Conference on the Bahá'í Faith from the standpoint of great Oriental scholars. Mr Bakhtiari gave a short talk about Qurratu'l-'Ayn, Írán's great woman poet.

Articles about the Cause were prepared for the press from the very first day we arrived, and then the Travancore Journalists' Association gave a tea in our honor in their clubhouse. They wrote several articles and they will write articles in future about the Cause. They wish news of the progress of the Cause in different parts of the world.

MADRAS. Mr Bakhtiari and I worked in Madras, December 25-January 3, 1938. We met the few friends and talked about how to promote the Faith, and had the Feast. We visited all the large libraries to see what Bahá'í books they have. The University of Madras Library has an excellent collection and the Librarian, Mr S. R. Ranganathan, is keenly interested to build up the department of Bahá'í books. He is in correspondence with American Bahá'ís, and the N. S. A.,

but up to this time he had never met a Bahá'í. His face is full of light. He said the Bahá'í books are drawn out and much read. (We later found many who have been reading the books.)

Adyar Theosophical Library, at Adyar, Madras, also has a good collection of Bahá'í books, and we found that many university students living in that section have been reading these books. We visited editors of all the leading newspapers of Madras and all used interviews followed by other articles about the Faith and résumés of our lectures later. Over two hundred articles about the Bahá'í Faith have appeared in the newspapers of Ceylon and India from September 13 to February 13, 1938.

A large public lecture was given in Rana Hall, a cultural center whose directors are connected with the university and some newspapers. Dewan Bahadur K. S. Ramaswami Sastry, retired District Sessions Judge and one of the brilliant scholars of Madras, presided, the lecture was under the auspices of the South Indian Cultural Association. In introducing us he spoke concisely about the Cause, quoted "The Dawn-Breakers" and Words of 'Abdu'l-Bahá, has since presided again and has written for me to use in the West, two short articles, which were really his introductions. These are most interesting because they show the Bahá'í Faith in its relation to Hinduism. He is a great Hindu Indian scholar who has arisen to write about the Faith. I lectured in the Y. M. C. A. in Madras, Mr Bakhtiari chanted and we both spoke before the Brahma-Samaj Society of Madras. Brahma-Samaj is a very quickened spiritual movement of India, a little like our Unitarianism of the West, its members are always friendly and very sympathetic to the Bahá'í Teachings. The Madras Brahma-Samaj has since translated into Telugu language, "What is the Bahá'í Movement?" and one thousand copies are being distributed. This is the first booklet, I think, that has ever been published in Telugu, and it is a fruit of the visit to Madras.

Also, two thousand booklets, "The Dawn of the New Day" translated into Tamil language, are being published (were to be finished by February 15). Mr. Ishaq Pahlavan,

a devoted faithful Bahá'í in Madras, helped with this. The Tamil newspaper that published the booklet used the *history and principles* in a nearly three column article that has a circulation of twenty thousand. We felt very happy about these booklets because Tamil is much used in Southern India, Ceylon, Straits Settlements and a large colony in Durban, South Africa.

Mr Bakhtiari, Mí Pahlaván and I went

out to Adyar to three sessions of the International Theosophical Convention held December 26 to January 3, 1938, we met many friends. The Vice-President of the International Theosophical Society, Mr Datta, said to me that the Bahá'í Teachings are the highest essence of Hinduism.

Mr Bakhtiari, who did such great work, returned to Karachi the evening of January third.

BAHÁ'Í TEACHING IN LATIN AMERICA TO 1940

A STATEMENT BY LOULIE A. MATHEWS

WELL do I remember the day and the hour that my husband announced that we might visit China, India and the Islands of the South Seas. I could scarcely believe my ears! To journey through the Arabian Nights on a magic carpet. That night I unfolded 'Abdu'l-Bahá's Tablet and read again the transforming words "Be thou humble, be thou submissive and some day thou wilt become 'Abdu'l-Bahá's lion and roar across the seven seas."

We sailed from San Francisco towards the lands where the sun is rising as our sun sets. Wonderful Bahá'í experiences we had and thus emboldened we wrote Shoghi Effendi upon our return and asked him if there was a special mission we could undertake. A country, perhaps, that would be helpful for us to visit. While waiting for a reply we talked of various lands to which we might be called, but never thought of the continent at our doors. It was a great surprise when the Guardian wrote that Central and South America and the West Indies must be surveyed. The destiny of the Americas was in the making. We should serve the Cause of Bahá'u'lláh by such a journey.

It was early in the Autumn of 1935 that we started on a long trek that covered the countries designated by the Guardian. Travel by air was, in that day, reserved for aviators, the earth was still the medium of travel for common mortals. There were stretches of country that had no means of communication except by decrepit motors. The wild lakes of Chile connected by small islands were navigated by old fashioned side wheelers. They cast you up on one of the islands and departed leaving you for an indefinite period, as there were no time tables and no regular schedules. You remained on the island until the shrill blast of an incoming steamer announced itself. Then ensued a

fierce scramble to reach the wharf before the steamer moved on. I remember one short cut that led under three successive water falls without a pause to undo the damage. Sometimes the boat, proud and independent, would have begun to move out from the shore, when we dashed up. Then, with tooting and churning of water beneath the big paddle, it would back up so that we could be pulled and pushed on board.

At the head of the largest lake is the town of Bariloche. Here a brand new train service had been just opened. Each Sunday a train left for Buenos Aires where it arrived some time Thursday. It was considered a miracle of rapid transit. And was the occasion for a special festival. Young girls carrying bright colored silks pretended to polish the spotless engine. Children sold bunches of wild flowers to those favored beings traveling on the magic road.

Leaving the Argentine for Brazil the cities of Bahia and Belém can be reached only by water, no road exists to connect them with Rio de Janeiro. In all the vast continent we knew only one Bahá'í, Leonora Holsapple. We spoke neither Spanish nor Portuguese. An entrenched religion barred our path. A new adaptation was required as we moved from one country to the other. It was like no other voyage. It was set apart. We realized that a great spiritual drama was about to be enacted and the land must needs be accurately remembered.

Upon our return, Shoghi Effendi inaugurated the work of sending pioneers to these countries. We scarcely realized the scope and meaning of the undertaking. We took one step at a time, guided by the Guardian, until the Convention of 1939 when Shoghi Effendi sent to America a strong appeal for settlement of the Faith in Latin America. His book on "The Advent of Divine Justice"

opened our eyes to the gravity of the undertaking. Believers young and old pressed forward to share in the settling of Latin America.

The Bahá'ís of the second century will want to know who made these early journeys so I have affixed a list known to me. *Visitor* indicates one who stayed less than six months, *teacher* or *pioneer* indicates those who remained longer.

MEXICO City of Mexico was first visited by Mr and Mrs Frankland of California in 1912 at the suggestion of 'Abdu'l-Bahá. Mark Toby went there in 1919. Mathews in 1939. Early in 1937 Beatrice Irwin became a resident teacher and later that same year Frances Stewart brought into the Faith the first Latin American Assembly. Orcella Rexford spent a winter teaching on the Mexican border.

YUCATAN once an independent country, now part of Mexico, was visited by us in 1939. The newspaper "El Yucatan" championed the Cause and printed articles on the Bahá'í principles.

GUATEMALA Guatemala City had Gerard Sluter as pioneer in 1939.

EL SALVADOR City of San Salvador was settled by our youngest pioneer, John Eichenauer, Jr., who was not quite eighteen when he went there. Clarence Iverson soon followed and worked with him.

HONDURAS City of Telucigalpa had as its earliest teacher, Antonio Roca of Milwaukee, in 1939.

NICARAGUA Mathew Kaszab arrived here in 1939 and taught in the cities of Managua, Cortina, Granada and in the mines of Bluefields. His untimely death in 1943 was due to the hardships he had endured.

COSTA RICA Amelia Ford and Gayle Woolson settled in San José in 1939. Roy C. Wilhelm spent the year of 1896 in Costa Rica.

THE PANAMA CANAL ZONE Louise Caswell and Cora Oliver went out as the first pioneers in 1939.

SOUTH AMERICA

The first journey to South America was made by Martha L. Root in 1921. That same year Leonora Holsapple left her home in California and settled permanently in

Bahia. Louie and Edward Mathews journeyed throughout South America in 1935 and again in 1937. Nellie and Stuart W. French were there in 1936. Frances Stewart taught in 1937 and again in 1939.

BOLIVIA La Paz had no early pioneer. Sra Cravioto, wife of the Mexican ambassador, who had embraced the faith in Mexico City, lived there for one year. She could not teach publicly, but interested her friends in the Faith.

COLOMBIA City of Bogota had no early pioneer. Mrs W. D. McMillan lived for awhile in the El Canada Mines, at Pasto.

ECUADOR Quito has had John Stearns of Jamestown, N. Y., since 1939.

PERU City of Lima. Here the first resident teachers were Mrs. Joel Stebbins and Isabel Dodge in 1936. Sra E. R. de Garcia Rosell, a well known writer and lecturer, opened her home for their meetings. Iris Wigington, married to a Peruvian, interested many people at Huanta, Peru in the early days.

CHILE City of Santiago. Frances Stewart taught in 1937 and 1939. Otto and Ruth Maier lived here for a year in 1938 and the de Burmuhts of Puerto Varas surprised a large group between the years of 1935 and 1939.

ARGENTINA City of Buenos Aires. Frances Stewart gathered a large group that became an Assembly in 1938. Here May Maxwell died in March 1940. The teachers, pioneers, groups and Assemblies of South America, Central America, the West Indies, united with the friends in North America for a memorial service on April 26th at 8 o'clock. This marked the first unified action of the Americas. Under Maria Casati and Frances Stewart the leaders of the Patagonia Indians received the Message. The Hon. Ermin Arslan, who had been one of the leaders of the Young Turk's revolution in 1908 that freed 'Abdu'l-Bahá, assisted the growing Assembly, though not himself a Bahá'í.

PARAGUAY Our pioneer teacher was Sra Maria Casati of Formosa, whose untimely death in January, 1940 was greatly lamented.

URUGUAY City of Montevideo had Wilfred Barton, who arrived in 1939.

BRAZIL Resident pioneer, Leonora Holsapple Mr and Mrs Roy Worley were stationed at Santos in 1939 Miss Eve Nicklun spent some months in Bahia in 1937 In the early days our literature was distributed in South America through the courtesy of Charles O'Hanion

BRITISH GUIANA Georgetown was visited by Dudley and Elsa Blakeley in 1936

DUTCH GUIANA Taught by Miss Holsapple in 1927

VENEZUELA City of Caracas visited by Mr and Mrs Blakeley in 1936 Our first pioneers were the Emeric Salas of Canada and Priscilla Rhoades of New York, March, 1939

THE ISLANDS

PUERTO RICO Visited by William de Forge in 1938 Pioneers, Katharine Disdier and Rouhie Jones in the Spring of 1940

CUBA Havana visited by Mr and Mrs Ward Calhoun in 1938, also by Philip Marenghella, who returned with his wife the

following year They became our first pioneers

HAITI Mr and Mrs Louis G Gregory spent six months here in 1934 Our first pioneers were Mr and Mrs Blackwell of Chicago

JAMAICA An English believer, Mrs Connie Langdon-Davies, spent the winter here in 1938, sending constant news of her progress in teaching to the Inter-America Committee Our first pioneers were Mr and Mrs John Shaw of San Francisco in the Autumn of 1939

DOMINICAN REPUBLIC William de Forge visited here in 1938 and Margaret Lentz became our resident teacher in 1939

TRINIDAD Visited by the Blakeleys in 1937 and by the Mathews in 1935 and 1937

CURACAO Miss Holsapple taught here in 1927

BERMUDA and **BAHAMAS** Visited by the Mathews in 1935

BARBADOS Visited by Wilfrid Barton on his way to South America

BAHÁ'Í TEACHING IN LATIN AMERICA, 1940-1944

TO SUMMARIZE the wonderful growth of the Faith in Latin America during these three years is a difficult task. So much is due to the splendid foundation work done before by those intrepid pioneers who either went to Latin America to reside permanently or traveled throughout the Republics sparing no effort to awaken the people and building a permanent base upon which to rear a superstructure of surpassing glory.

By 1941 there were already three local Spiritual Assemblies, those of Mexico City, Buenos Aires and San José, Costa Rica. Much valuable publicity had been secured especially in Costa Rica and Chile, traveling teachers were addressing public meetings in most of the Republics and some radio work also had been done. During that year, from Convention time to Convention time, a remarkable growth took place and by the Convention of 1942 beside the local Spiritual Assemblies already mentioned there were added to the list those of Montevideo, Tegucigalpa, Honduras, Port-au-Prince, Havana, Puntarenas, Costa Rica, San Salvador and Puebla, Mexico. During the past year, while two local Assemblies were dissolved because of changes of residence, Guatemala City, Santiago, Chile, and Bahia, Brazil were added to the list while in Ecuador, Panama, Mexico and Argentina there are groups lacking only one or two members to reach the required nine to form a Spiritual Assembly.

The question of literature has been a most anxious one as translations can only be made by those who understand the Faith and have become accustomed to its unique phraseology. Of French books there were almost none to supply the need of Haiti as the abundant supply reposing in France was unavailable. However little by little a limited library in Spanish and French has been provided with other additions in proc-

ess. Portuguese translations are to be had in Brazil.

One of the most outstanding accomplishments of the recent period has been the work done with children in Havana where the classes are constantly increasing and where the children are memorizing the Words and the Prayers and are sparkling with enthusiasm and love for the Faith. Many Youth Groups throughout Latin America have participated in the annual celebration of Bahá'í Youth Day in co-operation with the National Youth Committee of North America.

Radio has played an important part in introducing the Faith, notably in Buenos Aires where brief quotations for some time formed part of a regular program, but especially in San Salvador and Quito, Ecuador. In this latter city a season of regular broadcasts sponsored by our resident pioneer teacher has presented Bahá'í Readings in connection with classical musical programs offered by the Symphony Orchestra of Quito.

A Spanish presentation of the history and teachings of the Faith made by one of our pioneers was graciously received by a select group of members and friends of the University of Chile at Santiago and the Press of that city has been most cooperative. The *Alma Tica* magazine of San José, Costa Rica, has repeatedly published lengthy articles with rich illustrations and Central America generally has been very well publicized. The Costa Rican Government has legally recognized the Faith and granted a charter to the Local Assemblies of which there are two in that country.

The Inter-America Committee has issued monthly bulletins to all pioneers, Assemblies and groups, contributing in this way to the unification of the two continents and advancing the teaching work as much as possible.

Too much cannot be said in appreciation of the services of our pioneers and also of the local believers who have arisen so sincerely and with so much enthusiasm to further the spread of the Faith. Our teachers have encountered many difficulties not the least of which was the acquisition of the language, for to teach and speak eloquently in so short a time is a task which could only have been accomplished with the assistance of the Hosts of the Supreme Concourse.

At the present writing and in order to

fulfill the requirements set by the Guardian for the Seven Year Plan, which is now drawing to an end, there remains still some very important work to be done. As we estimate the growth and awakening of Latin America, however, we appreciate that the steps there have been more rapid than was our progress in the early years of the Faith in North America and we raise our hearts in prayerful gratitude for what has already been attained, rejoicing at the same time in the glorious promise of the future.

AMERICAN BAHÁ'Í TEACHERS WHO SERVED IN OTHER LANDS

1 EUROPE

May Ellis Maxwell
 Laura D Barney
 Charles Mason Remey
 H Emogene Hoagg
 Herbert Hopper
 Marie Hopper
 Edith Sanderson
 Edwin Scott
 Mrs Scott
 Mountfort Mills
 George O Latimer
 Sydney Sprague
 Martha L Root
 Bertha D Herbert
 Howard Struven
 Alma Knobloch
 Dr Fisher
 Malcolm MacGillvray
 Juliet Thompson
 Grace Krug
 Lua Getsinger
 Edward C Getsinger
 Stanwood Cobb
 Horace Holley
 Harry Romer
 Annie Romer
 Charles Bishop
 Helen Bishop
 Mary Maxwell
 Siegfried Schopflocher
 Lorol Schopflocher
 Amelia E Collins
 Mrs Emery
 Marion Jack
 Louise Gregory
 Gita Orlova
 Nellie S French
 Julia Culver
 Claudia S Coles
 Mr Wragg
 Mary Hanford Ford
 Albert R. Windust
 Marjorie Morten

Louise Erickson
 Sylvia Matteson
 Julia Goldman
 Bertha Matthusen
 Ruhanghiz Bolles
 Jeanne Bolles
 Loulie A Mathews

2 AFRICA

Martha L Root
 Fanny Knobloch
 Pauline Hannen
 Charles Mason Remey
 Lorol Schopflocher
 E R Mathews
 Loulie A Mathews

3 ASIA

Dr Susan I Moody
 Martha L Root
 Elizabeth Stewart
 Lillian Kappes
 Genevieve L Coy
 Keith Ransom-Kehler
 Laura D Barney
 Charles Mason Remey
 Howard Struven
 Lorol Schopflocher
 Howard Carpenter
 Marzieh Carpenter
 R Y Mottahedeh
 Mildred Mottahedeh
 Clara Sharp
 Adelaide Sharp
 Agnes Alexander
 Dr George Augur
 Ida Finch
 Inez Cook
 George Spendlove
 Mark Tobey
 Siegfried Schopflocher
 Hooper Harris
 Harlan Ober

Sydney Sprague
 Lua Getsinger
 Lionel Loveday
 Stanwood Cobb
 Mountfort Mills
 Marjorie Morten
 Dr Frank Clark
 Mrs Clark

4 CENTRAL AND SOUTH AMERICA

Martha L Root
 Roy C Wilhelm
 Leonora Sterling Holsapple
 Maud Mickle
 Keith Ransom-Kehler
 Mr Frankland
 Kathryn Frankland
 May Ellis Maxwell
 Frances B Stewart
 E R Mathews
 Louie A Mathews
 Louis G Gregory
 Louise Gregory
 Isobel Stebbins Dodge
 May Stebbins
 Philip Marangella
 June Marangella
 Dudley W Blakeley
 Elsa Blakeley
 Amelia E Collins
 Philip G Sprague
 Mark Tobey
 Margarita Smyth
 Juliet Thompson
 Helen Campbell
 Charles Bishop
 Helen Bishop
 Beatrice Irwin
 Orcella Rexford
 Gerrard Sluter
 Mathew Kaszab
 John Eichenauer, Jr
 Marshall Eichenauer
 Clarence Iversen
 Antonio Roca
 Amelia Ford
 Gayle Woolson
 Louise Caswell
 Cora Oliver
 Nellie S. French
 Mrs W D McMillan
 John Stearns

Iris Wiginton
 Elisabeth Cheney
 Wilfrid Barton
 Roy Worley
 Eve Nicklin
 Emeric Sala
 Rosemary Sala
 Priscilla Rhodes
 William de Forge
 Katherine Disdier
 Rouhieh Jones
 Ward Calhoon
 Mrs Calhoon
 Ellsworth Blackwell
 Ruth Blackwell
 John Shaw
 Mrs Shaw
 Mary Barton
 R Y Mottahedeh
 Mildred Mottahedeh
 Carol Wood
 Gertrude Eisenbeig
 C E Hamilton
 Mrs Hamilton
 Benjamin Schreibman
 Eve Nicklin
 Ella Guthrie
 Edith Marangella
 Lucien McComb
 Ayned McComb
 Marcia Stewart Atwater
 Margaret Lentz
 Josephine Kruka
 H. Emogene Hoag
 Jean Silver
 Eleanor Adler
 Flora Hottes
 Ruth Shook
 Winnie Lou Baker
 Gwenne D Sholtis
 Dr Malcolm King
 Lorol Schopflocher
 Siegfried Schopflocher
 Virginia Orbison
 Julia Regal
 Florence Keemer

5 ICELAND

Martha L Root
 Amelia E Collins

6 TAHITI

John Bosch
 Louise Bosch

TEACHING ACTIVITY SERVING RACE UNITY

“WHEN the Lights of the Splendor of the King of Oneness are seated upon the throne of the heart and soul, His Light becomes manifest in all the parts and members.”—*Bahá'u'lláh*

Race unity as a title suggests the new treatment of an old disease. Old theories, however popular, are now largely discredited by their evident ineffectiveness to resolve the most difficult of human problems. If the right talisman is discovered it will work a mighty transformation on earth. It will call into action the hidden springs and motives of life. It will oil the machinery of civilization. It will elevate mankind to the highest plane and aid every one's quest for God. What is needed is to widen the circle of our thoughts so as to consider world as well as local conditions. What will make people truly friendly to those of all races? As all men have the ills of maladjustment vividly and increasingly forced upon their attention, what is now needed is not diagnosis, but the remedy for existing ills caused by prejudices. The only answer is that of Guidance from the Supreme World. The more man knows about his Maker the more he realizes his own being and his duty to be God-like in striving for the well-being of all his fellow men.

The Bahá'í Teachings are a reservoir of inspiration and power freely supplied to all who would put into action new ideals for the New Day. The Holy Books of the past record the Promise of God to remove the veils and clouds that cover mankind in the latter days. The creational days of Moses, Jesus and Muhammad were progressive steps to the Great Day of God which has now appeared. In this Day of Days, God has vowed to remove the superstition, prejudices, oppressions and idol worship which obscure the reality of man. Wisdom testifies that His promises do not fail.

Bahá'u'lláh, the mighty Speaker of the

Word, has revealed universal ideals for world betterment and among these there is none more important than that which directs the unity of mankind. In no uncertain terms He directs His followers to work for that exalted aim. 'Abdu'l-Bahá during the years of His ministry, held before His American friends the great service they could render the nation, and the nation in turn the world, by proclaiming and acting upon the principle of the oneness of humanity as the foundation for universal peace. He often mentioned this to His visitors, among these were two colored Americans to whom he was especially gracious and kind, perhaps in view of their state of oppression. Tablets to His friends in various forms conveyed the same significances. During His visit to America which covered a period of nine months in 1912, this absorbing theme reached many audiences with overpowering eloquence. As exemplar of the Teachings, He put these ideals into visible action at every opportunity.

Following the former world war, He gave instructions for the first convention for race unity to be held. This was undertaken and carried through with great success in Washington, D. C., in 1921. He was well pleased with this historic gathering and to it sent the following message through Mountfort Mills.

“Say to this convention that never since the beginning of time has one more important been held. This convention stands for the oneness of humanity, it will become the cause of the enlightenment of America. It will, if wisely managed and continued, check the deadly struggle between these races which otherwise will inevitably break out.”

The effect of this effort upon the atmosphere of the national capital was truly wonderful. It lifted the gloom of a bloody riot of races about a year before. It restored hope and confidence to hearts inflamed by hatred.

It unfolded a vision of reality, the high possibilities of humanity when aided and guided by Divine Favor. It brought a wave of spirituality which was life to many. It had wide publicity and assembled great audiences in which could be seen a number of the most eminent and influential people, as well as the rank and file, whose need may be greater.

The following is a partial list of its workers and helpers. Mrs. Agnes S. Parsons, the noble Bahá'í lady whose sacrifices financed it and who in consultation directed it, Dr. Jason Noble Pierce, pastor of the First Congregational Church in which all the meetings were held, Hon. Moses E. Clapp, former Senator from Minnesota, Senator Samuel Shortridge of California, C. Lee Cook, famous southern business man and philanthropist, Dr. Alan L. Locke, professor of philosophy, Howard University, Hon. Martin B. Madden, Congressman from Illinois, Alfred W. Martin, leader of the Ethical Culture Society of New York, Dean and Mrs. George W. Cook of Howard University, Lieut. Gen. Nelson A. Miles, commanding the American Army. Prominent among the Bahá'ís who rendered whole-hearted aid were Howard MacNutt, Albert Vail, Mountfort Mills, Martha L. Root, Roy C. Wilhelm, Mariam Haney, Louise D. Boyle, William H. Randall and Janab-i-Fadil-i-Mazandarani of Irán.

This activity led to the holding of thirty-five similar conventions or conferences in Washington and other cities as follows: Springfield, Mass., New York City, Philadelphia, Dayton, Ohio, Green Acre, Maine, Chicago, Montreal, Canada, Urbana, Ill., Wilmette, Ill., Geneva, N. Y., Portsmouth, N. H., Rochester, N. Y., Boston, Mass., Detroit, Mich., Atlantic City, N. J., Pittsburgh, Pa., Cincinnati, Ohio. Besides these, racial amity dinners and meetings on a smaller scale have been held in many cities, those in New York, Los Angeles, Detroit, Peoria, Indianapolis, Milwaukee, Urbana, Chicago, Columbus and Cincinnati, being the most outstanding. Over a period of years a National Race Unity Committee has been an arm of service to the National Spiritual Assembly. It has stimulated this phase of service nationally and has cooperated with

local Race Unity Committees in holding conferences. It has been especially successful in arranging circuits for Bahá'í lecturers to convey the Divine Plan of race relations to many colleges North and South. Such tours have brought cordial receptions and happy responses from many progressive souls, eagerly looking for a way out of the impending and deepening gloom. This activity is continuous. Press acceptances of Bahá'í editorials extend the teachings over a vast area.

Social sciences have sprung up in this new day, doubtless due to the creative Spirit of the Manifestation of God. Special courses have been arranged in Bahá'í schools in which the Bahá'í teachings have been correlated with facts and laws scientifically brought to light. Hearts and minds are thus trained. And thus we may discover that human beings, regardless of race, have the same essential human characteristics, that the soil of human minds and hearts is a most fertile field, with amazing possibilities of development through education, environment, better economics and spirituality, that cultural excellence has been limited to no race, that the savage is lacking in no basic trait found in civilized man, that the forefront of civilization has veered during the ages from one group to another, that progressive peoples learn from each other, that the amassing of wealth is not necessarily a proof of culture, that the civilized man can learn much from, as well as bestow much upon, his savage brother, that the mingling of races so increasingly apparent today, need not cause fear, since it has happened before during the ages without debasing mankind, that due to the overlapping of races, a universal condition, racial differences are fanciful rather than real, that "as humanity advances the idea of race recedes", that in the past similar cultures have appeared on all the continents, that as God is one, Truth is one, humanity is also one.

The Bahá'í Teachings are an inexhaustible treasury of both scientific and spiritual knowledge. They establish divine justice and prove the oneness of humanity beyond all possible doubt. The majestic Utterances of Bahá'u'lláh are a veritable Sun of Truth. Other sources of knowledge are the Tablets, printed addresses in Paris and America of



Third Annual Amity Conference, August, 1929, at Green Acre, Eliot, Maine

'Abdu'l-Bahá, and His Instructions to friends who find joy in the great work of reconciliation. Harmony in diversity is the noble, inspiring theme.

Shoghi Effendi, Guardian of the Faith, has vigorously yet with loving kindness, upheld the standards of the Great Ones Who preceded him, but as a wise approach to inquirers and a willingness to give everyone an opportunity, he has authorized separate study classes, in the South, for those investigating the Faith. But he maintains the highest standard of justice and freedom from prejudices on the part of those who accept the Faith. The wisdom of this is clear. It cannot be expected that the college entrant should have a college education, but when he gets knowledge he is guided to act with wisdom. Those who are heart-attracted find themselves becoming free from the limitations of the old order.

The Guardian has summarized in his letter, "The Advent of Divine Justice," the Teachings on Race Unity. This summary, though brief, is most comprehensive, covering every aspect of race relations and stimulating the highest and noblest efforts on the part of mortals regardless of race. In his

next great letter, "The Promised Day is Come," he classifies racialism as one of three idols, all of which are being demolished by the greatest upheaval known to mankind.

The Bahá'í Publishing Committee has many books of the Faith. *The Bahá'í World*, biennial publication, includes articles on this all important subject through all of its numbers. *The World Order Magazine* and the *Bahá'í News*, the former contacting the general public and the latter the confirmed Bahá'ís, not infrequently carry articles on this subject and record activities.

The fiftieth year of the evolution of the Faith in America may well record pleasing gain within the Faith as well as much encouragement visible without, as the world develops through afflictions and trials, greater capacity to evaluate and execute the Divine Will, which today calls into being a limited world.

Bahá'u'lláh enjoins it upon His followers "not to fear in a day when all men fear." 'Abdu'l-Bahá gives this assurance:

"If ye make an effort, this Light shall shine, this soul-refreshing Breeze shall waft, this sweet-scented nectar shall be diffused."

THE BAHÁ'Í FAITH IN THE COLLEGES

OVER a long period of years, Bahá'ís have, without organized assistance, interested themselves in presenting the spirit of the Bahá'í Faith to colleges. The well-received lectures of Mrs Beatrice Irwin in the west, the Carolina college contacts of Mrs Gail Woolson and Mrs Marguerite Sears, the twenty-seven colleges and nineteen high schools visited, and in many instances revisited, by Mrs Ruth Moffet, and finally, the twenty-five years of magnificent service in the Negro Institutions of the South by Mr Louis Gregory, whose achievement at Tuskegee in forming a permanent Bahá'í Group, leads the list, all these and undoubtedly other unrecorded adventures in meeting American youth, have helped immeasurably to carry news of the World Faith to American colleges.

It was in the winter of 1940, under the auspices of the Bahá'í Race Unity Committee, that the colleges received the first organized service from Bahá'í Institutions. The southern college project came out of keen awareness of the problem that exists between the two great races of that area and the conviction that such a problem, spiritual in its nature, could be solved by the healing agencies of the Message of Bahá'u'lláh to a stricken world.

Under the Race Unity auspices, Mrs Dorothy Baker undertook a tour of investigation through Southern colleges to ascertain whether interest in the South warranted speaking tours especially built around college platforms. Thirty conferences were held with college leaders, with the result that eleven colleges made immediate openings for talks, and the rest, with few exceptions, encouraged a project of platforms scheduled with advance notice. Thereupon the Race Unity Committee launched its campaign in earnest, a campaign lasting from 1940 to 1943 when the formation of the College Foundation Com-

mittee, later known as the Bahá'í College Speakers Bureau, definitely transferred the college emphasis from the field of race relations to the general teaching field.

Under the direction of the Race Unity Committee alone, one hundred and sixty schools have entertained Bahá'í speakers. Mrs Joy Earl visited eight Southern colleges, spending a number of days in each one, Mr Lothar Schurgast visited two lively schools, Mr Louis Gregory lent inspiration to no less than fifty schools, covering a large area of the South, and Mrs Dorothy Baker visited over a hundred schools and colleges of the South and Southwest, including Indian territory and coming as far north as Iowa. Under the subsequent committee Mrs Baker's college visits have been extended to Vermont, Ohio, Michigan, and upper New York. The total number of schools and colleges to receive Bahá'í speakers is now over two hundred and it is estimated that some three hundred and fifty actual talks have been delivered before chapels, assemblies, classrooms, and student clubs.

Books have been left in all school libraries and pamphlet literature distributed freely to all students. Special interest was shown in the "World Order" pamphlets written by Shoghi Effendi, Guardian of the Bahá'í Faith, and there was no little interest in the Guardian himself as a point of stability in a rising civilization. One youth, at the close of a discussion period, came forward and said, "Where does the Guardian live? I am to be inducted next week, and may find myself in Haifa! Perhaps I shall see the Guardian of the new civilization before you do!"

Older school men showed like interest in the writings of Shoghi Effendi. At one college in North Carolina the president sympathetically prepared the speaker for a bleak reception. "My students," he remarked,

"almost stopped the last speaker who mentioned peace, and he is a minister wearing the cloth, mind you!" Looking carefully through the Bahá'í pamphlet, "A Pattern For Future Society," he said, "O but I understand. You Bahá'ís do not teach pacifism, you offer a program. Every college should hear this." The talented head of an Indian Normal College where no speaking appointment had previously been made, said, after scanning the pamphlet, that if necessary, classes could be disbanded to hear such a subject. As a matter of fact, a tuberculosis clinic of some importance was actually postponed the following Monday because that was the only day that could be offered.

The subject almost always dealt with the need for a unified world with a universal Faith at its heart. Class-room discussions often followed the chapel presentations and in these instances the great, warm, spiritual side of the Teachings of Bahá'u'lláh were more fully given. Questions moved around the historic religious cultures of the past and the hope of a great, new upward sweep of civilization today through the spiritual potency of the Faith of Bahá'u'lláh.

Most of the colleges were on the beaten track of civilization and city life. One, however, offered a real contact with the "hill" type of youth. It was a Kentucky Junior College, so far removed that the speaker was strongly advised not to go. She persisted in her intention, and was well rewarded. She found that graduates of this two-year college are accepted with full credit by every university in the country. They have an International Relations Club, and invited the speaker to spend the week-end there and hold discussions. Unfortunately this invitation could not be accepted, but the Club made the pamphlets the subject of discussion for several meetings, and requested further literature. So courteous were these shy, soft-spoken people that after luncheon in the candlelighted, rustic dining hall, one of the young men offered to ride over the mountain with her lest she be fearful of going alone. It would be only a short stretch back on foot, he assured her! Sixteen miles of Southern courtesy!

A unique institution to hear the Message of the Bahá'í Faith and its Guardian was a

Spanish-American Normal College. These students spoke Spanish and English equally well. They were fiery, ardent young people, who felt keenly the Bahá'í view of America's spiritual leadership. One young woman said, "After the war we might be able to travel, as you do, and go about in the Latin countries, telling these things in Spanish!"

On the campus of a large State Negro University, the members of the faculty came forward at the close of Chapel, and talked for almost an hour, giving up their lunch period to do so. The Bahá'í principles interested them not at all, but they were held by the thought that a spiritual commonwealth had been born, indivisible in its nature, and committed to a unified racial life in its essential pattern, that it could never be rent apart religiously, and that its unique organism, under the Guardian, was already an actual, living, breathing civilization, slowly growing up. This was no hollow promise but a tested Reality.

The race question came up occasionally but never offensively. The friendly reactions of the Southern white schools to a colored Bahá'í speaker, in the light of existing prejudices, are of deep interest. In the heart of Mississippi, where race feeling runs high, the students waited in long rows in the hall to shake his hand and wish him well. It was their first adventure in receiving a colored speaker, and only their second experience with the Faith of Bahá'u'lláh. Proof of the rising tide of sympathy was the invitation of a white West Virginia College to this speaker to attend and address state-wide seminar on race relations held by teachers and students in the college auditorium in June of this year. A white speaker, while visiting one of the Negro schools, found that a young Negro dean of unusual thoughtfulness and charm entertained some doubt of the wisdom of the pattern of unity required in Bahá'í community life. "Don't you think we might compromise a little because of the Ku Klux Klan?" he asked. A listener quickly rose to defense of the Bahá'í pattern, saying "The speaker has said that this Faith is the Kingdom of God in practice. If this is true you cannot compromise or divide it without losing it. In Europe we have class war, in India

we have caste war; in the Holy Land we have religious strife, if Bahá'ís do not compromise the issue of a Ku Klux Klan in this country then they are our hope of a real world community in all countries. There is enough unorganized aspiration and sentimental feeling in every country and in every religion, but where except among the Bahá'ís do we see a world organism with unbroken standards?" The dean became thoughtful and then slowly said, "This is a *world* Faith then. This Faith is different. This Faith may be worth dying for."

One could never tell where the interest would flare most brightly. Here an aristocratic college in the heart of the "blue-grass," there a four-year business college of practical turn of mind, and again one of the state colleges, colored or white, would

press the speakers to stay on for a day or two, or send others. There were Baptist schools, Presbyterian schools, Methodist schools, and State Colleges, colored schools, white schools, Indian schools, city schools and hill schools, and one was a large and beautiful Quaker College. These schools were worlds within a world, each college a unit unto itself. Sometimes a college head feared that his young world was hopelessly self-sufficient, hopelessly disinterested in the world outside, and hopelessly disinterested in God. Often he would say, "The Bahá'í viewpoint is needed here, come often to our young people, it is the thing they have been waiting for."

And so the long trek goes on, to win American youth for God, for a common humanity, and for World Order.

TEACHING AT THE HOUSE OF WORSHIP

IN THE Bahá'í House of Worship at Wilmette, the American believers have raised up their most potent and significant center of spiritual influence, produced their greatest instrument for public teaching of the Faith

Between 1919 and 1931, when the superstructure was finished, the Bahá'í Temple constituted a unique subject for publicity. The selection of the Bourgeois design by Convention delegates authorized by 'Abdu'l-Bahá to make the final choice, and the exhibit of Mr Bourgeois' model in New York and Chicago, produced immediate response. Newspaper and magazine articles appeared not only in North America but in Europe and the Orient. The world became familiar with the nine-sided, domed structure and recognized in it an expression of principles needed to give direction and purpose to the vast chaos of modern civilization.

Later, when the superstructure gave actual substance to the Temple design, a mighty tide began to impel individuals and groups to visit this new type of institution

and see and learn about it for themselves. Records of daily visitors kept since July 1, 1932 show that the total number who went through the building with Bahá'í guides up to October 1, 1943, was 164,360. To deal with this throng of inquirers a body of Temple guides has been rendering service, its members prepared by a special course of instruction based upon long experience with the types of question asked and the information desired.

In addition, the score of scaled models exhibited in cities throughout North America in recent years, and especially at the three World Fairs in Chicago, New York and San Francisco, the Canadian National Exposition and many State Fairs, have developed an even larger range of general interest. The registry at the House of Worship itself lists visitors from countries in all parts of the world. Many come in parties and groups of members representing organizations located in the Temple area or convening in Chicago and visiting the Bahá'í Temple as one of the points of interest.



Fellowship House, Green Acre School, Ehot, Maine



Interior of Green Acre Fellowship House

PART SEVEN

BAHÁ'Í SCHOOLS

1 GREEN ACRE

JULY 1, 1890, Moses Farmer signed on the first line of the first Hotel Register—Green Acre, Eliot, Maine. Green Acre Inn had been built the year before on a high point of land already famous as a spot from which to view the beautiful sunsets over the New Hampshire hills across the broad Piscataqua River. It was planned to bring more summer boarders to Eliot. The four townsmen who formed the partnership for the undertaking were soon joined by a woman, Sarah Jane Farmer. The Inn was a success from the start. But it was not destined to remain a simple summer boarding place. The Farmers were always mindful of the welfare of man.

One day in June, 1892, Miss Farmer was in Boston listening to a lecture. She recounts her experience: "The day was hot and through the open window came a noise of traffic that almost drowned the speaker's voice. The people were so eager for knowledge that they sat patiently two hours at a time. I looked at them and thought of the spot which Whittier loved and found so restful—Green Acre—and I saw them seated in a large tent on the green bank of the beautiful river, the cool breeze from the water fanning their cheeks, and I realized how much more receptive the mind and heart would be in such a cool and healthful environment. The details of the work came quickly before my mind and when we left the room I had it all. Green Acre had a part in the great work of unification." Her conception of a universal platform was confirmed the next year by her experiences at the World Congress of Religions at the Columbian Exposition in Chicago. She invited some of the outstanding speakers to Green Acre.

Her first program of Lectures appeared in 1894. In the foreword, "Green Acre proposes to add to its rural attractions and comforts a series of lectures and classes on

topics which will quicken and energize the spiritual, mental, and moral natures." On the opening day, July 3, 1894, a great white flag bearing the green lettered word "Peace" was unfurled and Green Acre was dedicated to a unified humanity. Sixty-one lectures were given that summer.

The foreword of the second year's program read "for the express purpose of bringing together all who are seeking earnestly for the new day which is surely breaking over the entire world." That year there were eighty lectures. The third season's program added "and by the recognition of truths held in common, to bring peace and unity throughout the world." In conferences for Peace, Comparative Religions, Education, Home, Anthropology, Evolution, Nature, Art, Sociology, there were eighty-two lectures. There were Peace Day, Emerson Day, WCTU Field Day and a reunion of the Concord School of Philosophy. The Green Acre School of Music provided entertainment of the finest kind. There was no charge. "All classes are open to those who apply to the secretary, Miss Farmer. These and the lectures are maintained through the generous co-operation of those in attendance."

The Ideal of Green Acre caught fire in many hearts. Sometimes as many as two thousand attended the lectures in the big tent. People from all walks of life and many races, nationalities and religious beliefs mingled freely.

In 1900 Miss Farmer sailed for Egypt for a much needed rest. On the ship were two friends who were on their way to visit 'Abdu'l-Bahá, the prisoner of 'Akká, son of Bahá'u'lláh the Bearer of a new divine Revelation. Instantly attracted, she sought and obtained permission to visit Him. Recording the meeting with 'Abdu'l-Bahá, she wrote in her diary, "I have found my Lord."

"Green Acre confirmed."

The next year her Green Acre program announced "Believing that the Revelation of Bahá'u'lláh of Persia is the announcement of this great day and finding that it provides a platform on which all great religious bodies can stand together in love and harmony, Miss Farmer feels that her previous work has been but the preparation for the greatest of all joys the giving of the Message to all who are willing and ready to receive it." There were quotations from 'Abdu'l-Bahá and Bahá'u'lláh. Names of Bahá'í teachers appeared in the Monsalvat School.

In 1902, the great Bahá'í scholar, Mirza Abul Fadl, was sent by 'Abdu'l-Bahá to teach at Green Acre. Mirza Ali-Kuli Kahn was his interpreter.

In these first years, Miss Farmer was responsible for the program and the financing of it. Now her health began to fail. Partly to relieve her, the Green Acre Fellowship was incorporated in the State of Maine in 1902 to "perpetuate the work of the Green Acre Conferences." It began to function in 1904. Members pledged two dollars annually, more or less, for the support of the school.

Miss Farmer, in 1905 stated in her program that the Bahá'í religion "is not a new 'ism' to stand side by side with and rival former religious systems, but is a completion and fulfillment of all that has preceded it."

Again Confirmation came. In the summer of 1912, 'Abdu'l-Bahá spent a week at Green Acre. Once more He and Miss Farmer met. He lectured, held interviews, examined the Fellowship properties, served a feast for the people of the Community. He attended a picnic on Monsalvat, walked about on the summit, prayed, sent word to Miss Farmer that the great University which she had envisioned there was a reality.

At the annual meeting in 1913, the by-laws of the Green Acre Fellowship were amended. A nine-member Board of Trustees was established. A majority of the new Board were Bahá'ís. The Conferences were continued. However, the World War brought about a change of emphasis. More and more the teaching centered on the World Order of Bahá'u'lláh as the lasting solution for Peace.

In 1925, a resolution was adopted to place Green Acre under the control and supervision of the National Spiritual Assembly of the Bahá'ís of the United States and Canada. This was consummated, August 12, 1929, by a deed legally transferring to them the title to all Green Acre properties. In 1941, the NSA voted that Green Acre be known as "Green Acre Bahá'í School."

The major properties of the school, the Inn and cottage annexes, a lecture hall, arts and crafts studio, Fellowship House, over sixty acres of land on Monsalvat, forty acres of the Pines, and other smaller plots, are but the visible housing for something more intangible, the Spirit of Green Acre. There, for fifty years, men and women have given their energies and resources to an ideal. For half a century, people have come seeking and left with gain. Today the Message taught there is vitally needed. It offers peace of heart and security in a war torn world. It is a place where brotherhood is real, where prejudice is erased, where unity is practical.

"In the future, God willing, Green Acre shall be a great center, the cause of the unity of the world of humanity, the cause of uniting the hearts and binding together the East and the West."—'Abdu'l-Bahá

It is interesting today to compare two summer programs, one at the height of Miss Sarah J. Farmer's success and one conducted since Green Acre became wholly Bahá'í.

The program of 1901 was announced as "The Monsalvat School for the Comparative Study of Religion."

Topics

- Lectures on Social Science and Applied Religion—Fillmore Moore, M. D.
- Lectures on Social Conditions and Missionary Work in India—M. L. Rallia Ram
- Lecture on the Religious Systems of Japan—Rev. Joseph S. Motoda
- Lectures on the Revelations of the Báb and Bahá'u'lláh of Persia—Mirza Abu'l-Fazl
- Lectures on the Eastern Wisdom—Charles Johnston, M. R. A. S.
- Lectures on Science and Philosophy—Professor Egbert Morse Chesley
- Lecture on Ecclesiastical History—Rev. Albert Danker, Ph. D.



Dormitory and dining room, Green Acre Bahá'í School



Bahá'í Hall, Green Acre School

Lecture on Science and Theism—Professor
A C Dolbear

Lectures on Literature—Mrs Mary Han-
ford Ford

Lecture for Training for Workers—Rev-
erend H B Frizzell, S T D

Lecture on the Kingdom of God—Rev
Edward Everett Hale, D D

Lectures on the Talmud and Jewish History
—Rabbi Joseph Krauskopf, D D

Lectures on Heredity—Rev E P Powell

Lecture on the Persian Revelation—Fred-
erick Reed

Lecture on Philosophers—Frank S Sanborn

Lectures on History—Miss Jane De Groff
Thompson

Lectures on the Old Testament and Swe-
denborg—Professor J E Werren

Miss Sarah Farmer herself opened the season on July 3 with an address on "The Revelation of Bahá'u'lláh and Its Relation to the Monsalvat School" In addition to the above list of lecturers, we note the name of Prof Nathaniel Schmidt, who spoke on "The New Jerusalem, or the City We Want," and the name of Sister Mariam of England, whose topic was "Utterances of Bahá'u'lláh" Mrs Mary Hanford Ford, who lectured on Literature, later wrote books and pamphlets on the Faith and taught the Message continuously for many years in a number of cities

In 1938 a program was conducted in which the early lecture method had become superseded by the study class and discussion The courses prepared by the School Committee included. Education for the New Humanity, Dr G A Shook, The Art of Growing Up, Orcella Rexford, Spiritual Development and Law, Dorothy Baker; Esperanto, Lidia Zamenhof, Comparative Religion, Doris and Willard McKay, Prayer and Meditation, Lorol Schopflocher, The Transformation of Human Society, Horace Holley, a general study of the teachings, conducted by Mamie L Seto In addition a youth program, prepared by a committee of young people, featured a course by Dorothy Baker on The Bahá'í Life, a discussion of 'Abdu'l-Bahá's Will and Testament by Caroline Rogers, and a series of lectures by different youth on Bahá'í books Each course consisted of

five sessions, with a final summary and review

As Green Acre is the only Bahá'í School blessed by the Master's presence, His tablets revealed at different stages in its development are cherished by all who participate in the work today The collection of Tablets addressed to Miss Farmer between 1900 and 1908, now preserved in the National Archives, lay a bridge across the wide chasm between general religious and philosophical culture on the one hand, and faith in the Manifestation of God on the other To her He said "I hope that through the favor of the Blessed Perfection thou wilt become the lamp of the society of Green Acre, and wilt become the cup bearer of the wine of the love of God, that thou wilt invite a great number unto the Kingdom of the powerful Lord, and wilt teach numerous souls O thou beloved maid-servant of God, exert thyself with all heart and soul that Green Acre may become the arena for the action of the beloved of Bahá and its administration pass unto the hands of the friends If such become the case, good results will ensue, otherwise all endeavors will come to naught"

In 1933, the Guardian wrote to the Elhot Bahá'í community "Your group occupies an important position in the Bahá'í world for you are situated in that locality where the Green Acre Summer School is held—the most important institution of its kind in the world"

2 GEYSERVILLE

"O my brother, the gems of the Supreme Knowledge can only be obtained from the Divine Mine, the Fragrance of the Ideal Myrtle can only be inhaled from the Rose-garden of Reality, and the Flowers of the Knowledge of Unity only grow in the city of pure hearts!"—Bahá'u'lláh

"Everyone without exception is urged to take advantage of attending it (summer school)—Let him consider such an occasion as a welcome and precious opportunity so to enrich, through lectures, study and discussion, his knowledge of the fundamentals of his Faith as to be able to transmit, with greater confidence and effectiveness, the Message that has been entrusted to his care"—Shoghi Effendi

Early in 1927 great interest was being displayed by the public in the social and spiritual teachings of the Bahá'í Faith, resulting in the establishment of many Bahá'í study classes. There were an insufficient number of teachers, and thus the work of caring for these classes devolved on too few of the believers. This led to the suggestion that steps be taken to establish a school on the Pacific Coast for the training of Bahá'í Teachers, and the deepening of the understanding of the Faith.

In response to this suggestion, the National Spiritual Assembly appointed a Committee consisting of Mr. John D. Bosch, of Geyserville, Mr. George O. Latimer, of Portland, and Mr. Leroy Ioas of San Francisco, to study the possibility of working out plans for a summer school in the West, and its development into a permanent institution.

While a number of locations were suggested, it was decided that the Bosch property in Geyserville, California, should be selected as the site of the first Bahá'í School of the West, in fact, the first Bahá'í educational institution in North America, conceived for, and dedicated exclusively to the training of Bahá'í teachers, and the study of the teachings of Bahá'u'lláh. In connection with this selection, it developed that the owners of the property, Mr. and Mrs. John D. Bosch, had for years planned on their property being dedicated to Bahá'í service. In fact, they had written 'Abdu'l-Bahá in 1911:

"May this simple place on the hills, and directly west of Geyser Peak be dedicated to the Universal Spirit of the Teachings of Bahá'u'lláh, combining the good of all the Messengers of God.

"I pray that the atmosphere here will henceforth be filled with the true spirituality and power, and be guided by the strong hand of the Almighty, that it may be a natural source of pure water for the believers to drink and to flow to all good hearts which are earnestly seeking enlightenment."

The property consisted of some forty-two acres of land in the beautiful rolling foothills in and behind the village of Geyserville. Located about seventy-five miles

north of San Francisco on one of the main highways serving the entire Pacific Coast, and on a railroad, facilities are excellent for public and private transportation. There were two ranch houses, a small dormitory, with accessory buildings, permitting the housing of approximately forty people on the property.

The first sessions of the school were held in 1927 during the entire month of August.

The Committee felt that for this first year, if only nine believers sincerely desirous of perfecting their services in the Faith could come together, it would be a most successful beginning. However, the opening Unity Feast, held under the widespread boughs of a majestic fir tree, found some 130 friends from various parts of the Pacific Coast gathered in spiritual joy and enthusiasm to open the school and dedicate the property to the Cause of God. Over forty remained throughout the school for study and preparation for teaching work, as well as fellowship and association under the benign influence of the spirit of the new day of unity and order.

In the succeeding years, the numbers in attendance increased steadily, until there was insufficient housing on the property for those in attendance, making it necessary to secure accommodations at various homes in the vicinity.

In the ninth year, Mr. and Mrs. Bosch deeded the property to Trustees for the benefit of the National Spiritual Assembly. During this nine year period they had been hosts to the friends, housing them without cost, demonstrating that hospitality which is the new spirit of the social principles of the Faith, and is the touchstone of love which melts all hearts into one—and establishing the basis of creative and unified service.

The Geyserville school grew in this spirit of fellowship, love, and eagerness for activity in the Faith. Studies and activities were participated in by young and old alike—establishing a social institution catering to all ages, and becoming a true prototype of the Bahá'í "way of life." The Guardian commenting on this aspect of the Geyserville school, wrote: "It would be no exaggeration to say that the unique contribution



The Dormitory, Geyserville Summer School



Interior of Bahá'í Hall, Geyserville Bahá'í School

which the Geyersville Summer School has made to the extension of the teaching work during the last few years has been to teach the friends, and inspire them to live up to the high standard which the Teachings inculcate, and thus teach the Cause through the power of example."

Illustrating how effective the spirit of love and unified action is, the following is quoted from a noted educator of the West who attended one of the sessions of the school "My greetings I send to you, and everlasting gratitude for an experience that has enriched my whole life. May I not send through you my sincerest expression of loving appreciation to all those dear Bahá'ís with whom I have just enjoyed a season of unique happiness and spiritual growth."

Also this same spirit is portrayed in the annual report of the 1942 program Committee "For the Geyersville school leaves with those who take part in it, a rich and lasting memory—a memory of peaceful, orchard-covered hills, where believers from near and far gather to know one another, to acquire a more comprehensive view of the Cause, to be cheered and inspired by living and working together as one Bahá'í Community, the proving ground for a new world."

Many are the stories of the effect the dynamic and spiritual lives of the Bahá'ís have had on non-Bahá'ís, especially in the early days of the Faith. This same influence was felt in the village at Geyersville, as the school grew into a permanent part of the life of the city. Originally the local citizens were quite opposed to the Faith. They even went so far as to warn newcomers to beware of the Bahá'ís and their "pernicious teachings." Disregarding such attitudes, the Bahá'ís followed their teachings of serving those who spitefully use you—and seeing only the good in every one. This resulted in those who were warned against us investigating the teachings, and some becoming declared Bahá'ís. Furthermore, the local press gradually increased the space devoted to the School activities, and now full page announcements are made of the school program and messages of welcome by the Chamber of Commerce and business men carried regularly. A brochure published by

the Redwood Highway Association includes the Bahá'í Summer School as one of the places to visit on this famous motor highway.

In 1936 Mr and Mrs Thomas H Collins erected and presented to the Cause a very attractive Bahá'í Hall of rustic redwood, for the study classes and public meetings. This generous contribution was followed in 1937 by the gift of a then much-needed dormitory of corresponding rustic material, fully equipped and modern in every detail, with a housing capacity for approximately fifty people.

Since that time two friends have built attractive cottages on the property and others have plans to erect summer homes in the future.

The Bahá'í Hall was dedicated on July 12, 1936 in a simple, direct, and spiritually impressive ceremony. Beautiful bouquets of flowers were received from Geyersville citizens. Opening with the words of Shoghi Effendi received by cablegram "Heartily join celebration opening Auditorium generously founded by well beloved distinguished friends Mr. and Mrs. Collins. Assure them profound abiding gratitude. Love to assembled friends." A short history of the development of the summer school was given by Leroy Ioas. Then followed a beautiful presentation of the services of the School by Mrs. Louise Bosch and the turning over of the property to the Trustees by Mrs. Robert Norton of San Francisco, a cousin of Mrs. Collins. Mr. George O. Latimer acted as chairman and received the property on behalf of the Bosch Trustees for the benefit of the National Spiritual Assembly. Fitting messages were sent to the Guardian and to Mr. and Mrs. Collins, who were in Bad Nauheim at that time. The meeting was closed with the reading of a cablegram just received from Mrs. Collins "Utmost gratitude for the Name that has taught us there is no separation."

The following year on July 3, there was a dedication of the new dormitory, following the Annual Reunion and Feast of friends and their guests, with about 250 in attendance. Attractive pictures of both buildings were taken for the permanent records of the School. A truly international

spirit was manifest at this opening gathering of the school, there being ten nationalities represented at the meeting, with addresses in Esperanto and French.

After the dedication of the Dormitory, Mr Leroy Ioas read a fitting memorial service for Mr Thomas Collins who had passed from this life shortly before the opening of the School. All present felt the great loss of this friend who had done so much toward the recent development of the Geyersville educational institution and his memory will be enshrined in the hearts of all students who attend the school sessions in the future.

The school library has been dedicated to the memory of Mr Collins, being named the "Collins Memorial Library." The library now contains over 500 books. Recently Mr Leroy Ioas arranged a gift from the Estate of Mrs Mary M Rabb of a full set of the bound volumes of the "Star of the West," containing those early volumes which are now out of print.

The curriculum of Bahá'í Schools is of a distinctive type, distinctive, because the Word of God is the measure against which the civilizations and cultures of the world are oriented. The findings of history and social science have their true meaning in relation to the development of world religion. The faith and devotion of people, under the creative influence of the teachings of the Prophets, are the elements which evolve society, and only an understanding of the emergent which the Holy Spirit gives to human aspiration, can give meaning to a planned evolutionary process for the human race. All truth is rooted in the teachings of the Prophets, all human knowledge is derived from our search of the realities of life and nature. This search is ever pushed forward by the impact of a soul-stirring message calling humanity to wider horizons, and a more universal civilization. Thus knowledge, scientific and spiritual find their true relationship in the Bahá'í teaching that these are the two wings upon which the soul of man may reach the realms on high.

Classes at the Geyersville school are conducted on the creative discussion plan. The speaker introduces the subject with a de-

tailed presentation, which is followed by creative discussion, questions, answers, and contributions by students. Many teachers are used, instead of one lecturer, thus giving a more rounded out program, and at the same time, permitting the development of Bahá'í teachers not only through their study, but also their participation in the conduct of the classes themselves.

The youth have their own round table discussion group, arranged and conducted by themselves. In all other respects they are an integral part of the school, attending regular classes, assisting with the devotional meetings, providing entertainment for the recreational hours, contributing to the musical programs, etc. They participate in full measure with the adults in the entire activities of the Bahá'í community life.

Separate classes are conducted for the children. Skilled supervisors teach the children the true bases of religion and the effect upon the life of the individual as well as society. There are classes also in the useful arts, and suitable recreational arrangements.

The School has always undertaken public teaching meetings, not only in Geyersville, but also in surrounding cities such as Cloverdale, Healdsburg, Santa Rosa, etc.

The Summer School provides an educational center where the believers can gather together in large numbers to study the Teachings of Bahá'u'lláh, and their effect on society, exchange views and experiences, associate with one another in an active community life, and thus deepen their knowledge and understanding of the Faith in a distinctive Bahá'í atmosphere. The importance of these institutions has been stressed over and over by the Guardian. The Geyersville Committee is ever seeking the goal set by Shoghi Effendi for the Geyersville School, namely, he "hopes that through the combined and united efforts of the friends, the Geyersville Summer School, which is so ideally situated, will draw an increasing number of visitors, both believers and non-believers, and will thus gradually develop into an important and world-wide known center for the training of Bahá'í scholars and teachers. The first pioneers under the Seven Year Plan went forth with the inspiration of this School.



Louhelen Ranch, Davison, Michigan, the site of the Bahá'í School of the Central States

3 LOUHELEN

On the first day of August, 1931, a score of Bahá'ís and their friends, responding to an invitation issued by Mr and Mrs L W Eggleston after consultation with Shoghí Effendi, the Guardian of the Bahá'í Faith, and with the National Spiritual Assembly, gathered at a farm near Davison, Michigan, which had recently been acquired by Mr Eggleston, to study and spread the Bahá'í Faith. Others came later for a day or more so that all told some ninety souls were present that first summer. Mr and Mrs Harlan Ober and Mr and Mrs Howard Ives planned the splendid nine days' program and did much of the teaching. Among others who contributed to the success of this first session were Miss Fannie Knobloch and Mrs Dorothy Baker. At the end of the nine days all agreed that plans should be made for the next summer.

By the summer of 1932 the school had become more fully organized and publicized through the program committee appointed by the National Spiritual Assembly. It was now a recognized Bahá'í institution. During the year the Egglestons had added buildings to the property. Since then other buildings have been added so that now seventy-five or more can be accommodated in summer and about twenty-five in winter. In 1939 through gifts from Mrs Amelia Collins and Mrs Dorothy Graf it was possible to erect a long desired library

building. This not only furnished a place for books and study, but made it possible to have a short winter session of the School. There has been a gradual enlargement of the scope of the School and an increase in the number of sessions until now Louhelen Bahá'í School has five summer sessions and is in active operation during most of July and August, besides the winter session of a week. Many conferences and special celebrations have been held there and even several Bahá'í weddings.

The aim of the school is three-fold: to have a real school, a place to learn Truth, to find the root of all knowledge, the knowledge of God and of His Will for today as revealed by Bahá'u'lláh, to have a place where people may live for a time as a Bahá'í community, practicing the oneness of mankind, promoting unity in the Cause, and to have one more spot whence the Light of the New Day is radiated. The plan so far has been for short sessions, eight to twelve days, or even as few as four for some youth sessions, with three or four teachers who give daily lectures or talk or conduct classes on some specified subject. Thus a great amount of ground is covered in a short time at each session. This rather intensive work at the school furnishes a basis for more study at home and a stimulus to teach others. There are hours for freedom and recreation, fellowship, conferences with teachers or each other. All this with the common dining rooms, the nearby lodgings,

the outdoor life gives opportunity for real Bahá'í community life

From year to year study courses and projects in all sessions have varied to include such subjects as History and Principles of the Bahá'í Faith, Understanding and Practice of the Bahá'í Administrative Order, Studies in the Islámic Faith, Studies in Christian and Jewish Prophecy, History of the Christian Church, Prayer and Meditation, Deepening in the Spiritual Life, Survey and Classification of Bahá'í Sacred Writings, Teaching Methods and Problems, Public Speaking, History and Culture of Latin America

The development of Louhelen Bahá'í Youth School is outstanding. For the first three summers just one joint session for adult and youth was held. The young people were the first to call for another session. A strong group of young people was present the second summer which increased so much in number and enthusiasm the third summer, that plans were made at the request of the young people themselves for a separate youth session and in 1934 this became a reality under the direction of Mrs Dorothy Baker. This Bahá'í school attracted youth from nearby and a distance since it was the only Bahá'í school distinctly for young people. It grew so rapidly that in a few years it was necessary to have two youth sessions. At first only youth over fifteen were allowed to come but now they are divided according to age, those from twelve to fifteen making one group and those over fifteen another. Young people of any and all races and creeds are welcome to come and learn about the Bahá'í Teachings of the New Age and to live the Bahá'í life. Recreational activities reflect the Bahá'í spirit of cooperation and high standards of conduct and fellowship. From the beginning the young people have been consulted in regard to study program, teachers, recreation and simple necessary rules and in 1942 the National Spiritual Assembly added three young people to the Louhelen program committee.

Another distinguishing feature of Louhelen Bahá'í School is the so-called Laboratory Session. Suggestions which came from the Guardian through annual correspond-

ence with him gave a constant urge to the Committee to make these summer sessions even more of an aid in learning to really study, in deepening in the Faith and in learning to teach others. In 1938, therefore, a ten day session was planned with two special projects, one a course of study carefully outlined by Mrs H Emogene Hoagg, the other a project in systematically spreading a knowledge of the Cause in neighboring places. Volunteers in this project went out in pairs to nearby communities, literature was left in libraries or with individuals and an invitation extended to come to a special public meeting at the school. Similar sessions but with varied projects each year since have attracted a large number of earnest students and workers. Much valuable study aid has been developed at these sessions and made available to others.

The School has used various means besides the one just mentioned to reach out to the general public. Newspapers have co-operated in publishing feature articles and announcing public lectures. Many individuals and groups who have some common interest with Bahá'ís have been invited and come to the school. Teachers at the school have been invited by Rotary and other clubs to give talks. The library, which contains over 2700 books on many subjects, is free to the public. Hundreds of Bahá'í books have been sold at the school in the thirteen years of its history and much free literature distributed. The Flint Bahá'í community was rebuilt and strengthened through its influence and the Davison Township Bahá'í community is in the process of building. A recent project using part of the school grounds and equipment is a play school for young children. This is privately conducted on Bahá'í principles for children from both Bahá'í and non-Bahá'í families and is another link connecting the school with the public.

Although the School is in active session only eight or nine weeks in the year its influence is continuous since it is the home of the Eggleston family and Bahá'í gatherings are held there throughout the year. And who can estimate the influence of the magic words "Bahá'í School" swinging in full sight of passers on state highway M15?

4 INTERNATIONAL

The International School in Pine Valley, Colorado Springs, is the youngest member of our Bahá'í summer schools. It held its initial session in 1940, having been deeded to Trustees for the benefit of the National Spiritual Assembly by Louie Mathews to supply a future gathering place for Bahá'ís from Latin-America and other countries. Its present program, as suggested by Shoghi Effendi, is devoted to Latin-America.

Temerity accommodates only about sixteen guests, therefore, we try to fill this quota from those believers who have dedicated their lives to teaching.

Each year we bring out a few notes that our efforts may have a wider field throughout the Bahá'í world.

Public meetings are held in the city of Colorado Springs to further the teaching work and a Regional Conference is held whenever possible.

A cable, dated June 13, 1940, was received from Shoghi Effendi at the opening of the School.

"Delighted at opening of school. Praying for increasing success, loving appreciation" (signed) Shoghi Rabbani.

On June 10, 1940, the National Bahá'í Assembly sent this message:

"Loving best wishes for success of school session representing foundation structure of institution dedicated to education for international teaching of the New World Order." The conference teaching method is employed.



International Bahá'í School, Pine Valley, Colorado Springs

PART EIGHT

THE AMERICAN BAHÁ'Í COMMUNITY

1 Cities and Townships having Assemblies

ALABAMA	CONNECTICUT
Birmingham	New Haven
	West Haven
ALASKA	DELAWARE
Anchorage	Wilmington
ARKANSAS	DISTRICT OF COLUMBIA
Little Rock	Washington, D C
ARIZONA	FLORIDA
Phoenix	Jacksonville
East Phoenix Rural	Miami
	St Augustine
CALIFORNIA	GEORGIA
Alhambra	Atlanta
Berkeley	
Beverly Hills	HAWAII
Burbank	Honolulu
Burlingame	Mauí
Cloverdale Township	
Glendale	IDAHO
Los Angeles	Boise
Oakland	
Pasadena	ILLINOIS
Sacramento	Chicago
San Diego	Danville
San Francisco	Evanston
Santa Barbara	Maywood
	Peoria
CANADA	Springfield
Edmonton, Alberta	Urbana
Vancouver, British Columbia	Waukegan
Winnipeg, Manitoba	Wilmette
Moncton, New Brunswick	Winnetka
Halifax, Nova Scotia	
Toronto, Ontario	INDIANA
Charlottetown, P E I	Indianapolis
Montreal, Quebec	South Bend
St Lambert, Quebec	
Regina, Sask	IOWA
	Cedar Rapids
COLORADO	
Colorado Springs	KANSAS
Denver	Topeka

KENTUCKY	Newark
Louisville	Teaneck
LOUISIANA	NEW MEXICO
New Orleans	Albuquerque
MAINE	NEW YORK
Eliot	Binghamton
MARYLAND	Buffalo
Baltimore	Geneva
Cabin John	Jamestown
Chevy Chase—Bethesda	New York
MASSACHUSETTS	Rochester
Beverly	Syracuse
Brookline	Yonkers
Boston	NORTH CAROLINA
Springfield	Greensboro
Worcester	NORTH DAKOTA
MICHIGAN	Fargo
Ann Arbor	OHIO
Detroit	Cincinnati
Flint	Cleveland
Grand Rapids	Columbus
Lansing	Dayton
Muskegon	East Cleveland
MINNESOTA	Lima
Minneapolis	Toledo
St Paul	OKLAHOMA
MISSISSIPPI	Oklahoma City
Jackson	OREGON
MISSOURI	Portland
Kansas City	PENNSYLVANIA
MONTANA	Philadelphia
Helena	Pittsburgh
NEBRASKA	Scranton
Omaha	West Chester
NEVADA	PUERTO RICO
Reno	San Juan
NEW HAMPSHIRE	RHODE ISLAND
Portsmouth	Providence
NEW JERSEY	SOUTH CAROLINA
East Orange	Greenville
Montclair	SOUTH DAKOTA
	Sioux Falls

TENNESSEE	CALIFORNIA
Memphis	Atascadero
TEXAS	Bakersfield
Houston	Big Bear Lake
UTAH	Compton
Salt Lake City	Elsinore
VERMONT	Fresno
Brattleboro	Huntington Pk
VIRGINIA	Inglewood Township
Alexandria	Inglewood
Arlington	Knightsen
WASHINGTON	Long Beach
Richmond Highlands	Lynwood
Seattle	Monrovia
Spokane	Monrovia Twp
Tacoma	Napa
WEST VIRGINIA	Pacific Palisades
Charleston	Pasadena Twp
WISCONSIN	Piedmont
Kenosha	Riverside
Madison	San Bernardino
Milwaukee	San Marino
Racine	San Mateo
Shorewood	Santa Barbara
Wauwatosa	Santa Rosa (Analy Twp)
WYOMING	Santa Rosa
Laramie	South Gate
2. Cities having Groups	CANADA
ALABAMA	Calgary, Alberta
Tuskegee	Armstrong, British Columbia
ARIZONA	Vernon, British Columbia
Glendale Rural	West Vancouver, British Columbia
Phoenix Rural (West)	Hamilton, Ont
Poston	Ottawa, Ontario
Tucson	Westmount, Quebec
ARKANSAS	CANAL ZONE
Hot Springs	Balboa
	CONNECTICUT
	Hamden
	Hartford
	Norwich
	Orange
	Washington
	FLORIDA
	Florida City
	Pine Castle
	GEORGIA
	Augusta

ILLINOIS

Cicero
 Glenview
 Hollywood
 Melrose Park
 Melrose Township
 Moline
 Northbrook
 Oak Park
 Park Ridge
 Pekin
 Limestone Township
 Rockford
 Villa Park
 Western Springs

INDIANA

Fort Wayne

IOWA

Independence
 Waterloo

KANSAS

Burlingame
 Elwood
 Topeka (Mission Township)
 Wichita

LOUISIANA

Covington

MAINE

Canaan
 Portland
 South Windham
 Stoneham

MASSACHUSETTS

Arlington
 Auburn
 Belchertown
 East Hampton
 East Longmeadow
 Fitchburg
 Ipswich
 Malden
 Natick
 Needham
 Newton
 No Scituate
 Norton
 Palmer

Plainville
 Princeton
 Salem
 Sharon
 Upton
 Wenham
 West Brookfield
 Woburn

MICHIGAN

Davison
 Dearborn
 Flint (Burton Twp)
 Fruitport
 Grand Haven
 Grosse Ile
 Grosse Pointe
 Highland Park
 Kalamazoo
 Lake Harbor
 Lansing
 Lincoln Park
 Marysville
 Muskegon Heights
 Nirvana
 Pentwater
 Plymouth
 Roseville
 St Clair Shores
 Smith's Creek
 Van Dyke
 Wyoming Park

MINNESOTA

Duluth

MISSOURI

Independence
 St Louis
 St Louis County

MONTANA

Butte

NEW HAMPSHIRE

Ashuelot
 Dover
 Hinsdale
 New Market

NEW JERSEY

Atlantic City
 Bloomfield

- | | |
|--------------------------------|---|
| Dumont | SOUTH DAKOTA |
| Englewood | Lead |
| Hackensack | TENNESSEE |
| Haworth | Knoxville |
| Jersey City | Nashville |
| Marlton | TEXAS |
| Maywood | Carrizo Springs |
| Neptune | Winter Haven (Dimmit County) |
| Red Bank | San Antonio |
| Riverton | VIRGINIA |
| Tenaflly | Loudoun County (Waterford) |
| Wechawken | Franklin |
| NEW YORK | Newport News |
| Albany | WASHINGTON |
| Ballston Spa | Brooklyn |
| Little Falls | Halford |
| Mamaroneck | Kirkland |
| Ransomville | Monroe |
| Roscoe | Sultan |
| Geneva (Seneca Township) | WISCONSIN |
| Victor | Bristol |
| Waterloo | Chenequa |
| OHIO | Eagle River (Lincoln Twp) |
| Akron | Green Bay |
| Bucyrus | Lake Geneva |
| Circleville | Manitowoc |
| Cleveland Heights | Oconomowoc |
| Columbus Grove | Somers Twp (Kenosha) |
| Cuyahoga Falls | Whitefish Bay |
| Dayton (Harrison Twp) | Wisconsin Rapids |
| Findlay | |
| Lakewood | 3 Cities and Postal Zones having Isolated |
| Mansfield | Believers |
| Medina (Granger Township) | ALABAMA |
| Mechanicsburg (Union Township) | Birmingham (Homewood) |
| Hinckley Twp (Medina County) | Birmingham (Jefferson County) |
| Waynesville | Fairhope |
| PENNSYLVANIA | Huntsville |
| Ingomar | Mobile |
| New Castle | Springhill |
| Wilkesburg | Tuskegee |
| RHODE ISLAND | ARIZONA |
| Pawtucket | Buckeye |
| Warren | Coolidge |
| SOUTH CAROLINA | Douglas |
| Charleston | Glendale |
| Columbia | |
| North Augusta | |

Kingman	Puente
Payson	Reedley
Phoenix	Richmond
Prescott	Sacramento
Sonita	St Helena
Tucson	Salinas
ARKANSAS	San Bruno
Camp Robinson	San Diego
Eldorado	San Francisco
Harrison	San Gabriel
Malvern	San José
No. Little Rock	San Pablo
Ola	Santa Barbara
CALIFORNIA	Santa Clara
Alma	Santa Cruz
Arcadia	Santa Maria
Arroyo Grande	Santa Paula
Baumont	Santa Rosa
Bell	Sausalito
Beverly Hills Twp (Los Angeles)	South Laguna
Chula Vista	South Pasadena
Claremont	Templeton
Corte Madera	Turlock
Culver City	Valley Center
Downey	Walnut Park
El Monte	West Los Angeles
Escondido	Whittier
Exeter	Wilmar
Fresno	Woodlake
Gardena	CANADA
LaCanada (Glendale Twp)	Ardmore, Alberta
Verdugo City (Glendale Twp)	Calahad, Alta
Montrose (Glendale Twp)	Taber, Alberta
Glen Ellen	Cultus Lake, British Columbia
Gridley	Kamloops, British Columbia
Hayward	Penticton, British Columbia
Healdsburg	Victoria, British Columbia
Hondo	Elgin, New Brunswick
Kenwood	Lewisville, New Brunswick
Lakeport	Debert, Nova Scotia
La Mesa	Halifax, Nova Scotia
Livermore	Bartonville, Ont
Long Beach	Bluevale, Ontario
Los Angeles (outside city limits)	Farran Point, Ontario
Los Gatos	Rice Lake, Ontario
Millbrae	London, Ontario
Modesto	Toronto, Ontario (York County)
• Oakland	Summerside, Prince Edward Island
Palo Alto	Arvida, P Q
Palmdale	Huntingdon, P Q
Paso Robles	Longueuil, P Q
	Montreal West, P Q

Mount Royal, P Q	Keesville
Outremont, P Q	Midville
Riv Beaudette, P Q	Savannah
Verdun, P Q	Wrens
Carmichael, Sask	
CANAL ZONE	HAWAII, T H
Corundo, C Z	Naalehu
COLORADO	IDAHO
Arvada	Boise
Boulder	Coeur d'Alene
Climax	
Denver	ILLINOIS
Pine Valley, Colorado Springs	Alton
Fountain	Antioch
Loveland	Batavia
Wheat Ridge	Champaign
CONNECTICUT	Charleston
Bridgeport	Chillicothe
North Stonington	DeKalb
Meriden	Dixon
Norwalk	Downers Grove
Yalesville	Elmhurst
DELAWARE	Glen Ellyn
Arden	Glenview
FLORIDA	Greenup
Boynton	Harvey
Coral Gables	Henry
Daytona Beach	Highwood
Fernandina	Hinsdale
Gainesville	Jacksonville
Hollywood	Joliet
Jacksonville Beach	LaGrange
Lakeland	LaGrange Park
Miami	Lake Forest
Miami Shores	Lincolnwood
Okechobee	McHenry
Orlando	Marengo
Palm Beach	Markham
Ruskin	Melrose Park
St Petersburg	Morrison
West Palm Beach	Morton
Winter Haven	Oak Lawn
GEORGIA	Peoria
Atlanta	Peoria Heights
Augusta	Phoenix
Daniel Field	Quincy
Decatur	River Forest
Griffin	Riverside
	St Charles
	Serena
	Tower Hill
	Watseka

Waukegan	Halethorpe
West Peoria	Hyattsville
Wheaton	Laurel
	Silver Spring
INDIANA	Taneytown
Anderson	MASSACHUSETTS
Bloomington	Belmont
Fort Wayne	Bernardston
Gary	Buzzards Bay
Mishawaka	Cambridge
Monroeville	Everett
Monticello	Fitchburg
Muncie	Marblehead
New Haven	Marlboro
South Bend	Medford
Winamac	Norfolk
IOWA	Petersham
Belknap	Sherborn
Correctionville	South Dartmouth
Davenport	South Hamilton
Des Moines	Springfield
Dubuque	Wellesley Hills
Independence	West Somerville
Walker	Whitman
Waterloo	
KANSAS	MICHIGAN
Kansas City	Ann Arbor
KENTUCKY	Battle Creek
Cave City	Berkley
Elizabethtown	Birmingham
Franklin	Brighton
Louisville	Cassopolis
LOUISIANA	Clio
Baton Rouge	Coloma
MAINE	Dearborn
Bangor	E Fruitport
Cortland	Ferrysburg
Gardiner	Flint
Lovell	Goodrich
South Berwick	Grand Rapids
South Portland	Grosse Pointe
Springvale	Hazel Park
Wells	Inkster
MARYLAND	Lansing (Grand River Twp)
Chestertown	Lawrence
Cheverly, Hyattsville	Lawton
Dundalk	Ludington
Essex	Mears
	Mt Clemens
	Mt Morris
	Muskegon
	Niles

Olivet	Bradley Beach
Port Huron	Cranford
Selfridge Field	Grenloch
Ypsilanti	Hamburg
MINNESOTA	Harrington Park
Detroit Lakes	Irvington
Halsted	Little Falls
Hopkins	Maywood
Mankato	Millburn
Moorehead	Morristown
Northfield	Ocean Grove
Preston	Palisades Park
Red Wing	Passaic
Sabin	Paterson
MISSISSIPPI	Point Pleasant
Columbus	Princeton
Greenwood	Ridgefield Park
Money	Ridgewood
Vicksburg	Rochelle Park
MISSOURI	Short Hills
Carthage	South Orange
Independence	Spring Lake
Jefferson	Tenafly
Kansas City	Westfield
Poplar Bluff	Wyckoff
St. Joseph	NEW MEXICO
St. Louis	Alamogordo
MONTANA	Las Vegas
Fairview	Albuquerque
Winifred	NEW YORK
NEBRASKA	Babylon
Brock	Bayshore
Waterbury	Bellmore
NEVADA	Farmingdale
Boulder City	Floral Park
Hawthorne	Glenwood Landing
Las Vegas	Hempstead Gardens
Reno	Locust Manor
NEW HAMPSHIRE	Lynbrook
Fitzwilliam	Mineola
NEW JERSEY	Auburn
Basking Ridge	Binghamton
Bayonne	Cortland
Bergenfield	Dunkirk
Bogota	Eden
Bordentown	Elmira
	Freehold
	Geneva
	Hamburg
	Jamestown
	Jamesville

Johnstown
 Kenmore
 Lima
 Linwood
 Little Falls
 Lockport
 Massena
 Mayville
 Norwich
 Penn Yan
 Pike
 Port Chester
 Port Dickinson
 Port Washington
 Potsdam
 Rochester
 Rye
 Saratoga Springs
 Schenectady
 Snyder
 Trumansburg
 Unadilla
 Union
 Utica
 Wolcott
 Woodbourne
 Youngstown
 Briarcliffe Manor
 Mt Vernon
 Port Jervis
 Mt Kisco

NORTH CAROLINA

Asheville
 Durham
 Hendersonville
 Kannapolis
 Lenoir
 New River
 Raleigh
 Rich Square
 Winston-Salem

NORTH DAKOTA

Glenfield
 Sutton

OHIO

Bethesda
 Brady Lake
 Bryan
 Celina
 Chagrin Falls

Cleveland
 Dayton
 Doylestown
 Eaton
 Fremont
 Geneva
 Jerry City
 Kent
 Lima
 Loudonville
 Loveland
 Marietta
 Milford
 Montezuma
 North Bloomfield
 North Olmsted
 Norwood
 Rocky River
 Salem
 Springfield
 Upper Arlington
 Urbana
 Worthington
 Xenia

OKLAHOMA

Carmen

OREGON

Corbett
 Corvallis
 Merrill
 Newport
 Seaside
 Taft
 Talent
 The Dalles
 Timber

PENNSYLVANIA

Allentown
 Bellevue
 Breinigsville
 Broomall
 Cheney
 Clifton Heights
 Dunmore
 Elkins Park
 Fallsington
 Glenolden
 North Hills
 Oxford
 Upper Darby

West Chester Outside city limits	Tooele
Cambridge Springs	Topaz
Eau Claire	
Gettysburg	VERMONT
Needmore	Burlington
Saltsburg	Rutland
Union City	
Warfordsburg	VIRGINIA
Wesleyville	Cartersville
	Farmville
PUERTO RICO	Fredericksburg
Arecibo	Grottoes
Juncos	McLean
Rio Grande	Millers Tavern
	Petersburg
RHODE ISLAND	Richmond
Ashton	Staunton
Cranston	
Newport	WASHINGTON
	Almira
SOUTH CAROLINA	Bothell
Aiken	Bremerton
Belvedere	Chelan
North Augusta	Ferndale
	Monroe
SOUTH DAKOTA	Moran Prairie
Wall	Olympia
Watertown	Omak
	Seattle
TENNESSEE	Snohomish
Knoxville	Vancouver
McMinnville	
Manchester	WEST VIRGINIA
Nashville	Huntington
Oliver Springs	
	WISCONSIN
TEXAS	Eagle River
Austin	Madison
Big Springs	Manitowoc
Conroe	Mauston
Corpus Christi	Milwaukee—Fox Point
Dallas	Oshkosh
Flatonia	Racine
Greenville	Ripon
Houston	Schofield
Lubbock	Stoughton
Port Arthur	Waukesha
South Houston	Wauwatosa
	West Allis
UTAH	
Murray	WYOMING
Salt Lake City	Cheyenne

4 Incorporated Local Spiritual Assemblies,
North America

- 1932—Chicago, New York
 1933—Teaneck, Washington, D C
 1935—Montreal
 1937—Detroit, Kenosha
 1938—Racine, Los Angeles, Milwaukee,
 Minneapolis, Cleveland, Seattle,
 Cincinnati, San Francisco, Col-
 umbus
 1939—Lima, Vancouver, Portland, Phoe-
 nix, Philadelphia, Jersey City,
 Winnetka
 1940—Wilmette, Boston, Peoria, Helena,
 Honolulu, Miami, Binghamton
 1941—Pasadena, Urbana, Berkeley, Oak-
 land, Indianapolis, St Paul
 1943—Springfield, Illinois, Flint, Evans-
 ton

5 Bahá'í Properties Held in Trust

- a Bahá'í House of Worship, Wilmette,
 Illinois
 b Bahá'í Headquarters, Wilmette, Illi-
 nois
 c Green Acre Bahá'í School, Eliot,
 Maine
 d Geyserville Bahá'í School, Geyserville,
 Calif
 e Wilhelm Estate, West Englewood,
 N J
 f Wilson House, Malden, Mass
 g International Bahá'í School, Pine Val-
 ley, Colorado Springs, Colo.

6. Literature Distributed by the Publishing
Committee

Books	65 titles
Pamphlets	38 "
Outlines	28 "
Miscellaneous	4 "

BAHÁ'Í SACRED RELICS IN NATIONAL ARCHIVES

(LIST OF 1934)

1 TABLETS

Illuminated Tablet containing in one section, the original handwriting of Bahá'u'lláh

The "Cock" Tablets, illuminated "Star" Tablet (photographic copy of original in the British Museum. This Tablet is in the form of a five-pointed star. It was written by the Báb to celebrate the Station of the Greatest Name, and is said to contain 365 derivatives of this Name)

Tablets of 'Abdu'l-Bahá to American believers and to Spiritual Assemblies or Bahá'í Communities

(a) The first group of approximately 600 to 700 Tablets, arranged in alphabetical order, according to names of those to whom Tablets are addressed, those to a given individual or Assembly being filed together in a single large envelope. Original translations are filed with the Tablets in this group and copies have been made of each translation.

(b) The second group of approximately 350 to 400 Tablets has been arranged in a similar manner to those in the first group, but no copies have been made, because the originals in many cases are not accompanied by translations. (It is also true that many translations of Tablets which have been sent in to the Archives are copies of original translations and have been accompanied by neither the original Tablet nor the original translation.)

(c) A third group of Tablets, have neither been collected and arranged alphabetically nor copied. There are probably half as many of these as are in the second group

Ten framed Tablets of "The Divine Plan"

Two framed Tablets of General Tablets
Original Tablet to Counsel Board, Chicago, prior to organization of the "House of Justice," framed

Original Tablets to "House of Justice," Chicago and to the Ladies of Assembly of Teaching

Illuminated Tablet done by Mushkin Qalam of the Tablet to the "House of Justice"

Seventeen Tablets to the "House of Spirituality," Chicago. Originals and translations

Letters from Shoghi Effendi, a number of envelopes containing letters to Assemblies and individuals also an envelope containing cables to the NSA. Probably not over 50 letters in all.

It is reported that there are several manuscripts in this country containing the hand-writing or signature of Bahá'u'lláh. There is only one Tablet in the archives with a small section containing His writing. Perhaps more than one-third of the Tablets addressed by 'Abdu'l-Bahá to American friends have never been forwarded to the archives.

2 OBJECTS OF SACRED OR HISTORICAL INTEREST

Coat of Bahá'u'lláh.

Master record of the voice of 'Abdu'l-Bahá

Book of Iqán used by 'Abdu'l-Bahá'
Pens, pen case, and case covers used by 'Abdu'l-Bahá

'Abdu'l-Bahá's comb.

Locket containing two hairs of Bahá'u'lláh and one hair of 'Abdu'l-Bahá